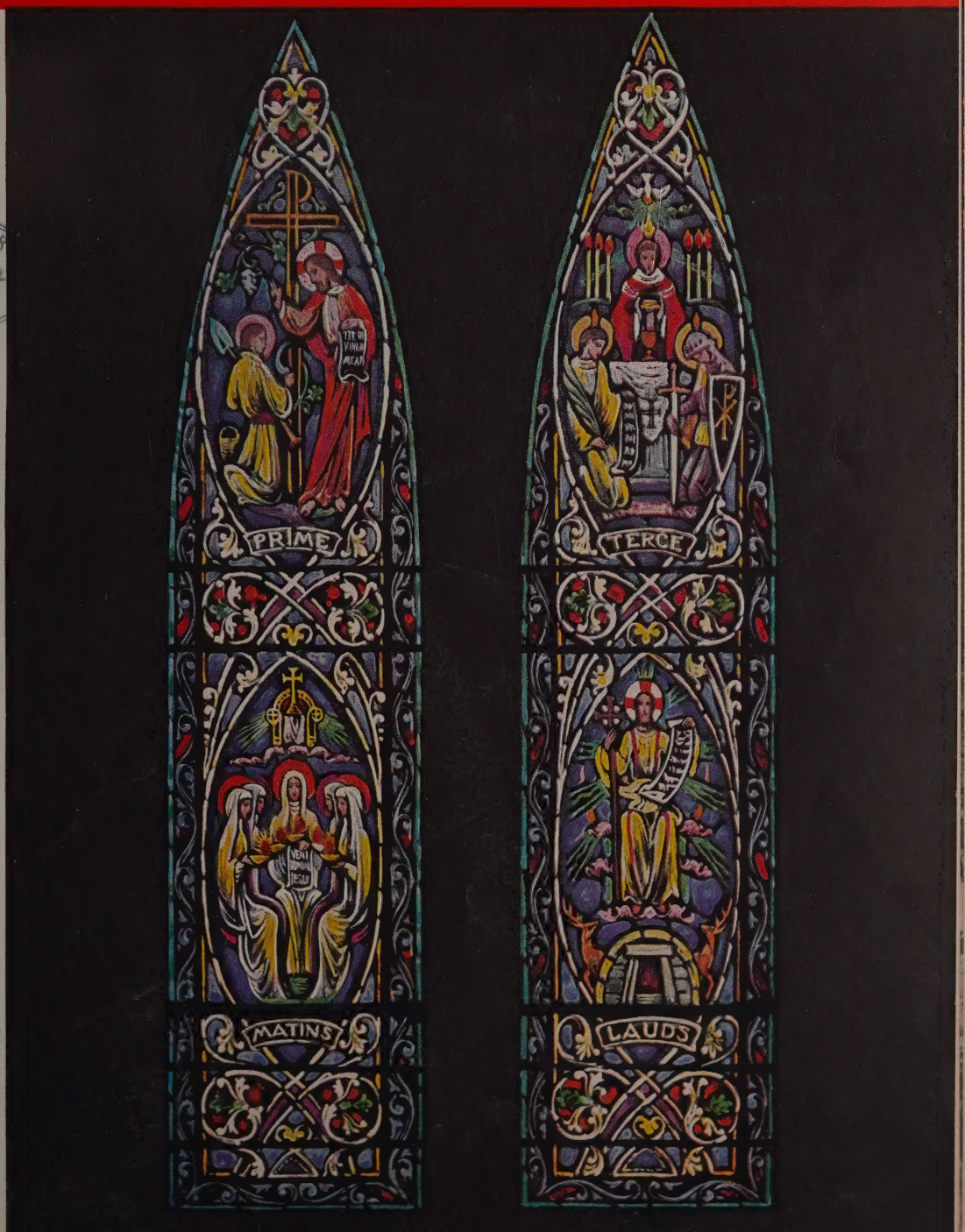
Church Management

MARCH
1957

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

VOLUME XXXIII

NUMBER 6



Church of the
Sacred Heart Convent
Yankton, South Dakota

Windows by
T. C. Esser Co.

There's safety in the shine

if there's Du Pont Ludox® in the floor wax

Her hurried steps across highly polished floors are *safer* steps because there's "Ludox"—Du Pont's anti-slip ingredient—in the floor wax. Tiny, *transparent* "Ludox" spheres in the wax exert a "snubbing" action on every footstep ... arrest the foot's forward motion ... give the foot positive traction.

Have your maintenance man insist on a floor wax that combines *safety* with gloss and water resistance—a floor wax properly formulated with Du Pont "Ludox." E. I. du Pont de Nemours & Co. (Inc.), Grasselli Chemicals Dept., Wilmington 98, Del.

For safety underfoot, specify floor waxes containing

LUDOX

COLLOIDAL SILICA

DU PONT

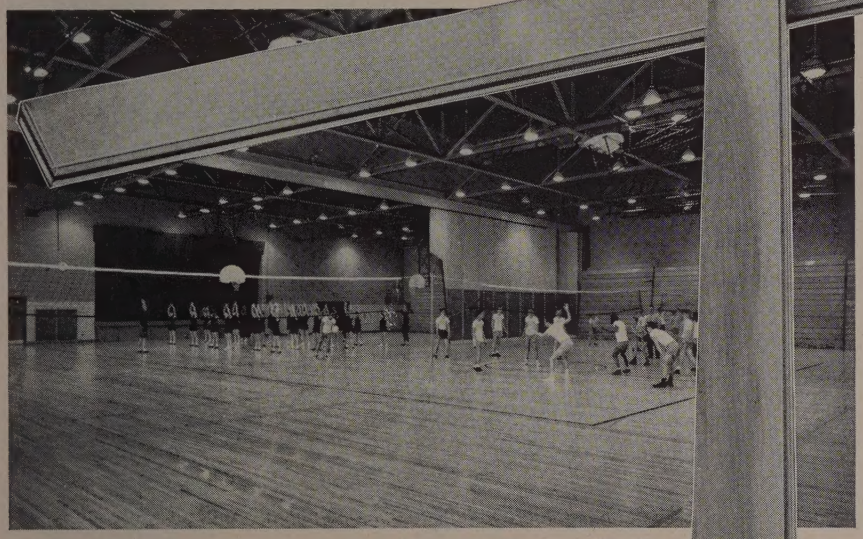
REG. U. S. PAT. OFF.

Better Things for Better Living

...through Chemistry

Above:
Hyde Park School, Waukegan, Illinois. Architects, Ganster & Hannighausen, Waukegan. Photo by Bill Hedrich, Hedrich-Blessing, Chicago.

Below:
Commercial High School, North Chicago, Ill. Architect, Warren S. Holmes Co., Lansing, Mich. Photo by Hube Henry, Hedrich-Blessing, Chicago.



PLAY SAFE

with your school dollars
. . . with your pupils

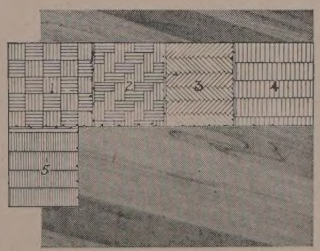
the finest floor that grows

NORTHERN HARD MAPLE

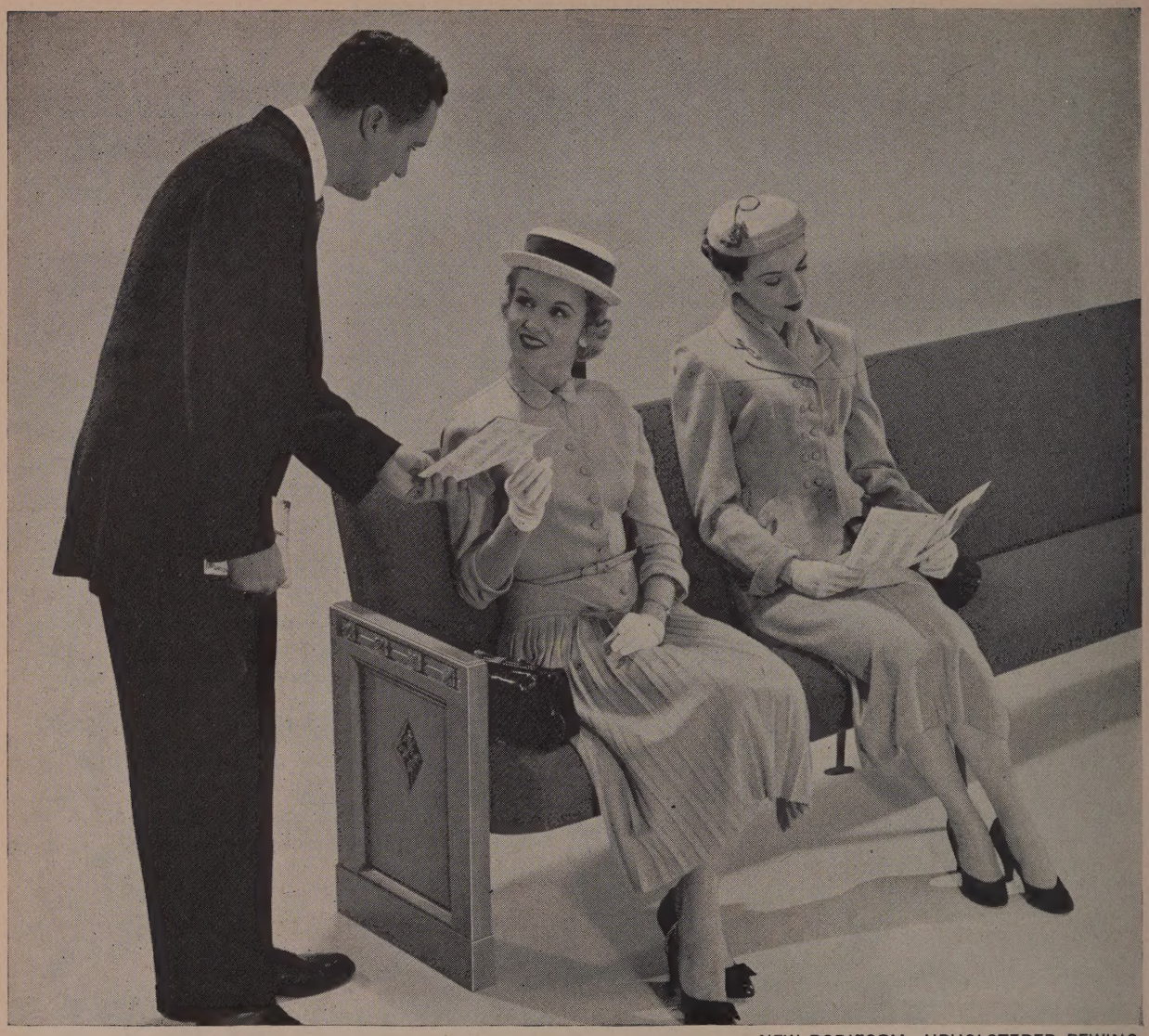
Surely one may accept as valid the earnest advice of coaches and physical education authorities, regarding gymnasium and multi-purpose floors. That's why we polled hundreds of them. Practically unanimously, they said: "Maple, by all means!" Their reasons? Maple is *resilient*—has a "live" rather than "dead" feel underfoot. It is *bright, scuff-resistant, splinter-free.* Painted court lines contrast clearly, greatly aiding players' *peripheral vision.* Its tight grain repels dirt; smoothness minimizes floor-burns and infections. "Shin splints" (bane of trainers!) are far fewer. And—MAPLE ENDURES! With simple maintenance it will outlast the building, since "there's always a new floor underneath." The **MFMA** mill mark guarantees dimension, grade, seasoning, species. Specify it confidently.

MAPLE FLOORING MANUFACTURERS ASSOCIATION
Suite 555, Pure Oil Bldg., 35 E. Wacker Drive, Chicago 1, Ill.

See Sweet's (Arch. 13j-MA) for full technical data. Write for AIA File Folder and newest official MFMA listing of floor-finishing systems and materials.



A vast variety of beautiful decorative effects easily obtained in Maple—in blocks and patterned designs as well as the conventional strip of various widths. Readily laid in mastic, over concrete or softwood sub-flooring.



NEW BODIFORM® UPHOLSTERED PEWING

NEW . . . and its comfort exceeds that of any other pew!

Upholstered Continuous Pewing

There has been a long-felt need for church pewing that would incorporate traditional church beauty and dignity and, at the same time, offer comfort comparable with the advances in seating in homes and elsewhere.

Now American Seating answers that need with new BODIFORM Upholstered Continuous Pewing!

This new pewing is of all-steel, welded-channel construction, and is built to give a lifetime of comfort that encourages attention. It has full-depth spring-arch seat and back, padded and covered with your choice of nylon upholstery materials in true and traditional church colors. Seat has an extra layer of foam rubber.

Hard to damage, easy to clean, you can reupholster this pewing without using tacks. Aids acoustics in the church, too.

For complete details, ask your American Seating representative, or write us.

AMERICAN SEATING®

Department No. 16

Grand Rapids 2, Michigan

WORLD'S LEADER IN PUBLIC SEATING

Bodiform Upholstered Pews • Bodiform Traditional Pews • Bodiform Contemporary Pews • Bodi-Ease Pews • Upholstered Chairs • Folding Chairs and Tables Chancel Furniture • School Furniture

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class mail privileges authorized at the Post Office at Cleveland, Ohio with an additional entry at Seymour, Indiana.

Editorial Advisory Board

William H. Leach, **Editor.** C. Waymon Parsons, Heights Christian Church, Cleveland, Ohio. Harold Cooke Phillips, Minister, First Baptist Church of Greater Cleveland. Beverley Dandridge Tucker, Ret'd. Bishop of Ohio (Protestant Episcopal). Robert B. Whyte, Minister, Old Stone Church, Cleveland, Ohio.

Production Staff

Supervising Editor: William H. Leach.
Managing Editor: Edwin A. Lane.
General Manager: Paul R. Roehm.
Circulation Director: H. C. Bugoci.

Offices

Editorial, Advertising, and **Subscription** offices, 1900 Euclid Avenue, Cleveland 15, Ohio. Phone: MAin 1-9199.

Business Office, 65 Broad Street, Rochester 14, New York. Phone: BAker 5-7142.

Advertising Offices

Boston 8: Clarence L. Morton, 294 Washington Street, LIberty 2-8538.
Cleveland 15: Arthur J. Atherton, 1900 Euclid Avenue, MAin 1-9199.
Los Angeles 5: Muriel Wanamaker, 400 South Kenmore Avenue, DUnkirk 8-6365.
New York 3: Porter Wylie & Co., 114 East 13th Street, GRamercy 5-3581.

Member: Associated Church Press

Subscription Rate

Price per copy 30c except July issue which is $1.00. United States, one year $3.00, two years $5.00, three years $7.00. Canada—one year $4.00, two years $7.00, U. S. Funds. Foreign, one year $5.00, two years $8.00, U. S. Funds.

Change of Address

Always give both old and new addresses when requesting change for mailing.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

Copyright 1957 by Church Management, Inc.

Printed by the Graessle-Mercer Company, Seymour, Indiana.

Contents

March 1957
Vol. 33 No. 6

Our Cover

Church of the Sacred Heart Convent, Yankton, South Dakota 6

Seasonal—Easter

The Hope of Easter—*John Sutherland Bonnell* 7
I Am There—*Murray A. Figg* 8
A Triumphant Easter Service 9
The Morning Glory—*John Henry Jowett* 18
Many Mansions—*Alexander Maclaren* 19

Church Administration

Is Your Church Dead or "Live"?—*Wilmer T. Bartholomew* 12
Justify That Right-hand Margin—*John C. DeBoer* 24
Suits Concerning Church Administration—*Arthur L. H. Street* 28
Welcome Lady—*James A. Dillon* 32
New Products for Churches 50

Worship

A Musical Vesper Service—*Edward E. Chipman* 20
Spice for the Bread of Life—*Norman Godbey* 42
Prayers of the Moment 65

The Minister

Let Us Wait on Our Ministering—*William H. Leach* 10
Religion and Psychic Science—*Alson J. Smith* 11
Ministerial Oddities—Collected by *Thomas H. Warner* 29
Ministers' Vacation Exchange 30

Homiletics

Priming the Preacher's Pump—*David A. MacLennan* 14
Quotable Poetry 23, 33, 36, 41, 43, 49

The Minister's Wife

The Pastor's Wife—edited by *Joyce Engel* 16
A Worthwhile Project for Older Women 16
Bible Film Series 24
The Phantom Cross on the Empty Spire 27
European Tour for Ministers 72

Book Reviews

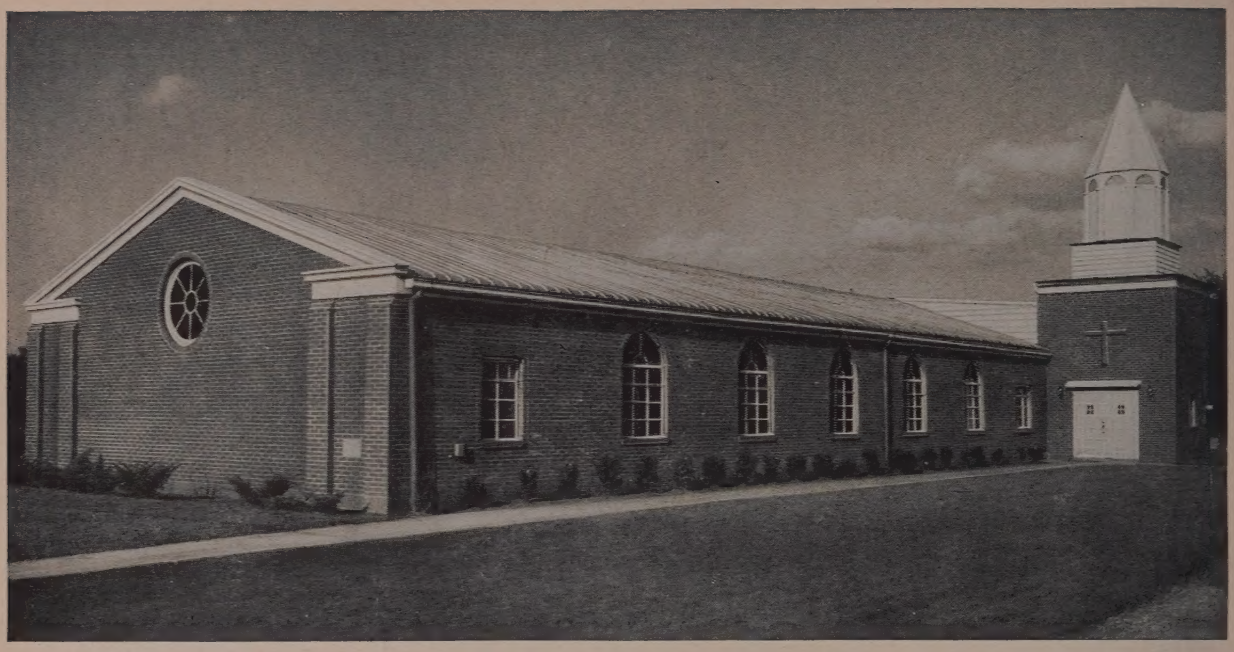
New Books 58
Parson's Book of the Month—*David A. MacLennan* 71

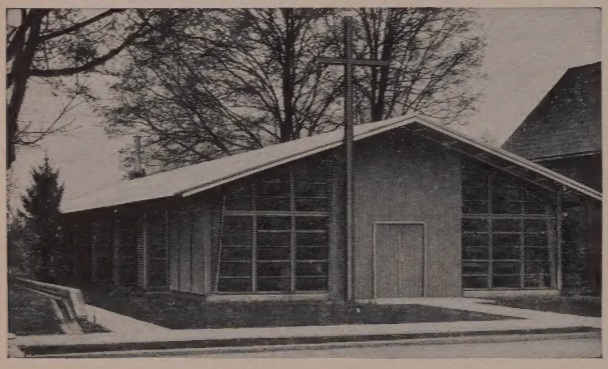
Editorial

We Welcome a New Editor 5
Is the Church School An Educational Institution? 5
Just a Little Patience 5
Keeping Up with Hunger 6

Indices

Classified Advertising 71
Advertisers' Index 72





Butler church building in Waverly, Ohio. Starkly functional, yet distinctively reverent in style.

Photo shows how the pitch of the Butler steel roof beams form a natural peak for interiors.

Even with limited funds you can build a better church building

Limited funds can work to your advantage. They may lead you to seek a new and superior method of construction—the Butler Building System that can help you build a better church building than you thought possible . . . and within your limited budget.

Through the Butler Building System, you get the economies of mass production along with the beauty of custom styling. You start by designing your church building on a basic Butler building which is a pre-engineered steel frame and metal roof.

Your costs are low—these components are mass-produced and pre-fitted at the factory for fast, easy assembly at your site. You save on preliminary engineering, material and construction.

Equally important, the basic Butler building contributes to a finer church—one that is appropriate in style and function to fulfill its spiritual purpose.

Get the full story from your Butler Builder. His name is listed under "Buildings" in the yellow pages of your telephone directory. Or write direct.

BUTLER STEEL PRODUCTS

BUTLER MANUFACTURING COMPANY

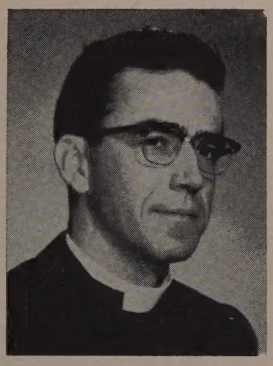
7434 East 13th Street, Kansas City 26, Missouri

Manufacturers of Oil Equipment • Steel Buidings • Farm Equipment • Dry Cleaners Equipment • Outdoor Advertising Equipment • Special Products

Sales offices in Los Angeles, Richmond, Calif. • Houston, Tex. • Birmingham, Ala. • Minneapolis, Minn. • Chicago, Ill. • Detroit, Mich. Syracuse, New York City, N. Y. • Washington, D. C. • Burlington, Ontario, Canada

Editorials

We Welcome a New Editor



DONALD F. SHAW

Donald F. Shaw, Presbyterian clergyman, is now the managing editor of *Church Management.* He comes to us from the Covenant Presbyterian Church of Columbus, Ohio, after a varied experience which we think justifies the confidence we have in him.

After his graduation from the Western Theological Seminary, Mr. Shaw became an assistant minister of the First Presbyterian Church of Sewickley, Pennsylvania. From there he went to Cairo, Egypt, where he served for a number of years as lecturer in religion, philosophy, and English. Returning to the States in 1953, he was secured as the pastor to organize the new Covenant Church in Columbus. His twofold task was successful. The new congregation now numbers more than three hundred and has both built a church and purchased a parsonage. It is expected that the total building being planned will cost more than a million dollars.

Mr. Shaw replaced Edwin A. Lane who after a service of more than two years on the journal turns his face toward the pastorate. On March first he became the pastor of The Church of the Unity (Unitarian), Winchenden, Massachusetts.

Mr. Shaw was married in 1953 to Dorothy Sander of Hollis, Long Island, New York. They have one child, Douglas Ian, aged two. Mr. Shaw's father, John A. Shaw, also a Presbyterian minister, is now retired and, with his wife, lives at Williamsburg, Massachusetts.

Is the Church School an Educational Institution?

Like you, I have sometimes wondered.

The Sunday school I attended as a child was a crossbred institution—one-fourth educational, three-fourths social. In the past generation there has been a consistent effort to develop standards of curriculum and instruction to justify the name of school. Builders of churches, more recently, are discovering that there is such a thing as church educational architecture.

Local churches, however, are still confused.

In one of the great commonwealths of our nation the state building code requires that all rooms for educational purposes be above the ground level. The public schools and the parochial schools have found out that the state authorities mean business.

However, Protestant churches have an easy way to get around this restriction, The same code does permit "rooms for assembly" in basements. The churches face a problem. Shall they put Sunday school departments in the basement and ask for a building permit on the ground that the school is a social institution? Or shall they insist that the Sunday school is an educational institution and have the architect plan above ground rooms?

In actual practice some do both. Through news items the congregation is told of the quality instruction of consecrated teachers; in the application to the state authority, the same church sends plans for underground assembly rooms.

It would seem that it is up to our churches to decide whether they are running an educational institution or simply providing an assembly room with leaders for social purposes.

We hope, of course, that churches really are trying to make their schools educational institutions and that they are not afraid to publicize them as that—even if it means conforming to the principles of the state authority.

Just a Little Patience

You probably have been in this spot. I was sitting alone at a table in a restaurant. At the adjoining table two men were engaged in serious conversation. Word for word their voices came to me and I learned what a great thing patience is. The discussion went like this.

Number 1. "The Supreme Court has declared that integration of schools is the law of the land. Yet despite this great crowds gather at schools to keep black children from what is constitutionally theirs. The Ku Klux Klan is being reorganized to spread terror. Negroes who lead in the integration movement find banks and merchants withdraw their credit. Some folk have actually been killed. People should be forced to obey the constitution."

Number 2. "Not so fast, my friend. I believe in the constitution but so far as integration is concerned I am a gradualist. Think how much the black race has gained in the last generation. Some of their people are now doctors and lawyers; many own their own homes. Unions generally receive them and even some churches admit them. What the Negro race needs is patience; resistance doesn't help. Education is the idea."

OUR COVER

The window on our cover depicts, in a Christian concept, in the form of figure medallions, the hours of the day from midnight to noon, dedicated praise and prayer to Christ our Lord. Edward J. Schulte of Cincinnati is the architect. Windows are designed and executed by T. C. Esser Co. of Milwaukee.

Number 1. "I do believe you are right. I hadn't thought of that before. Things work out better if you have patience. I am now thinking of this Israel situation in the Middle East. There is a great nation in the making. But the Israeli are too impatient. They resent any interference. If the Arabs push over the border they rush out to kill them. Now if they could have a little patience the whole situation would work out all right. We all have to learn to take a little punishment and be patient. . . ."

Number 2. "Patience! What do you mean? How can one be patient when the welfare of your family is threatened; when lives are threatened? What they should do is to clean up the Arabs and if our government had any guts it would help them do it. Yet you talk of patience."

Well who doesn't?

Keeping Up with Hunger

According to an old story, a farmer once faced an invasion of rats. To save his grain he decided to bring in an army of cats to destroy the rats. The rats suffered but the cats increased. Then he found there was a profit in selling cat skins. To keep down the cat population he skinned the big ones and sold the fur. The cat flesh was eagerly seized by the rats and the rat population picked up. The rats were eaten by the cats, the cats were eaten by the rats, and both tribes flourished.

A recent communication from three wise men, Bruce Barton, Will Clayton and Hugh Moore, recalls this story though the situation this time is plenty serious.

They are concerned with the cycle which is sending world population up and up, while thousands are dying of hunger. There is a circle here. The new spirit of generosity in the world has resolved that the standard of living shall be improved in all parts of the world, West and East. Now it happens that there are a great many hungry people in the Middle East and Far East. Hunger means that people die at an early age. These early deaths offset the birth rate so population has remained fairly static. But food and new medical techniques are conquering hunger and death. Increased vitality, brought about by food and modern medicine, brings an increased birth rate. So food is still less than the demand.

Here are some figures on world population:

1920	1,810 million
1930	2,013 million
1940	2,250 million
1950	2,504 million
1954	2,652 million

The United Nations estimate is that the world population is now increasing at the rate of forty million per year.

Each person adding to the world population needs a quantity of food. That means more areas for agriculture, more industry to produce clothing, and the manufacturing of additional equipment. It has been estimated that for each additional person a capital investment of three hundred dollars is necessary. Take, as an example, India's population which is increasing at the rate of five million per year. This means a needed capital investment of $1,500,000,000 to keep the standard of living just where it is.

Will hunger conquer the world or can the world conquer hunger? The war is on.

The signers of the letters preferred to believe that the time has come to introduce birth control information to the hungry populous areas of all parts of the world. They insist surveys have shown that such information will be welcomed by the masses burdened with many births. The men are generous in suggesting that religious groups opposed to any kind of birth control may be won to this program.

There are alternatives, of course. A devastating war could reduce the population; it would also reduce agricultural production. Withdrawal of medical help to the living might help—but that is unthinkable. The continual production of babies who will die of hunger is a repulsive thought.

Perhaps these men are working toward the solution of this spiral which, unchecked, seems sure to add to the sum total of human misery.

The Hope of Easter

John Sutherland Bonnell

On the last day of the year 1889, Robert Browning was buried in Westminster Abbey. The famous cathedral was crowded to the doors with sorrowing people. Although the funeral service of the Church of England was dignified and impressive, one worshiper, Burne-Jones, the renowned artist, became increasingly restive and impatient. He was waiting for a note of triumph to be sounded. Afterwards he said that he kept longing for someone to appear in the chancel and wave a brave banner, or for one of the choristers to mount the triforium and blow a resounding blast on a trumpet. The note of the trumpet, challenging, arresting, defiant, triumphant was what he wanted to hear. And why not? For who among the British poets looked upon death with a more fearless gaze than Robert Browning?

ON THE ROAD TO EMMAUS

Fear of Death

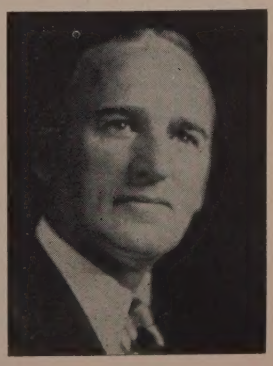
Right at this point is one of the major weaknesses in our Christian witness today. Far too many Christians are afraid of death. They are terrorized and victimized by it. They lay hold upon every possible synonym to avoid mentioning the word death. They meet bereavement, not in the triumphant spirit of the Easter faith, but rather as though Jesus had never lived, as though he had never died and risen again. Why have we crowded our cemeteries with broken columns, quenched torches, shattered vases, sealed urns, and weeping willows? These things are not the symbols of a living, victorious faith. They represent a pagan acceptance of the finality of death.

In the latter half of the nineteenth century, when archeologists began excavating Italian cemeteries at Volterra, Italy, and at the site of ancient Roman towns near Perugia, on many tombstones they found seven letters—N.F.F. N.S.N.C. They were puzzled as to their meaning until on certain tombstones they found the full inscription. These letters stood for an ancient proverb that had grown so familiar that the Romans had ceased to write the words out in full. This is how the Latin inscription read: "Non fui, fui, non sum, non curo." When translated, it reads: "I was not; I was; I am not; I do not care." Think of one generation after another burying its dead—husbands, and wives, mothers and fathers, brothers and sisters, and little children—in this mood of utter disillusionment and cynicism: "I was not; I was; I am not; I do not care." This is a creed, of course, but it is the creed of the spiritually weary, the disbelieving, the sordidly cynical.

(Turn to page 54)

JOHN SUTHERLAND BONNELL

A native of Canada, Dr. Bonnell has served as minister of the Fifth Avenue Presbyterian Church in New York City since 1935, following such well-known preachers as John Henry Jowett, John Hall, John Kelman and Henry Howard. He is the author of such books as **Pastoral Psychiatry, The Practice and Power of Prayer, Psychology for Pastor and People,** and **What Are You Living For.** Dr. Bonnell has been honored by degrees from Pine Hill, Washington and Jefferson, and Lafayette.



I Am There

Murray
A.
Figg

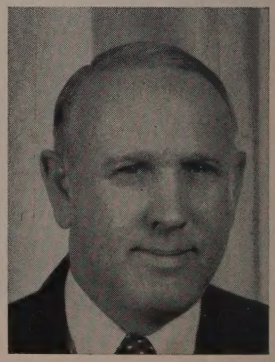
I never intended to be here on this hill shaped like a skull, outside the gates of Jerusalem. It is the last place anybody would want to be, this execution spot for criminals. But my curiosity had gotten the better of me. As I started out the side street that leads to the main highway I heard shouting. It became louder and louder as I walked along. There seemed to be a kind of chant running through the noise and I finally made out the words: "Crucify him. Crucify him." I supposed it was Barabbas, the zealot who had been imprisoned as a revolutionary, and shrugged it off as a just punishment. But as I reached the intersection two columns of soldiers passed with three men carrying heavy crosses. I was dumfounded to see that one of the three was Jesus of Nazareth, the one who had so captured me by his life that I had promised him that I would give up my fishing and follow him. I couldn't understand it! How one who had healed so many, and had helped so many with his wonderful words could be treated like a criminal, was beyond me. I had wanted to rush in and, bare-handed, attack the soldiers and free the Nazarene but I knew that would be folly. The whole scene was so upsetting to me and the situation so helpless that I had just about decided to go home, when there was a great surge behind me, and I was swept along in the milling mob. I tried to keep calm but my heart was racing, and I guess my blood was boiling. I was hoping some excitement on the edge of things would divert attention away from the Nazarene, and perhaps I could rush in and rescue him. But before I realized it we had reached the top of Golgatha and there was nothing for me to do but wait and pray.

I wish now I hadn't watched while the Nazarene and the other two men were nailed to their crosses. I'll probably never forget that scene. But some strange power seemed to hold my eyes on the murderous maneuvers. As the nails were driven the shouting stopped. Most of the onlookers were stunned, even the hardest felt a little sick. With a deadening thud the crosses slid into their holes, and a roar went up that echoed across the valley, and will echo in my ears until I die. Mary stopped her ears and closed her eyes. Her knees gave way and John caught her and held her up. Other women standing by wept, some fainted.

(Turn to page 39)

MURRAY A. FIGG

Mr. Figg is minister of The First Methodist Church, Dover, Ohio. He holds degrees from University of Akron and Boston University School of Theology. Concern for social and pastoral work can be seen in his activity record which includes secretary of the conference Methodist Federation of Social Service, chairmanship of the conference Board of Temperence, and the use of a healing service in his church. He has contributed articles to several publications.



A Triumphant Easter Service

This service was arranged, and the original responses were composed, by John Richmond Morgan. It first appeared in the book, *The Tragedy and Triumph of Easter* by William H. Leach and J. W. G. Ward, published in 1933 by Cokesbury Press. Mr. Morgan was at that time pastor of First Congregational Church, Waterloo, Iowa. He is now pastor of the Congregational church in Peru, Illinois.

Organ Prelude:
"Resurrection Morn" *Johnson*
"Largo" *Handel*

Processional Hymn: "The Day of Resurrection" *Rotterdam*

Call to Worship:

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. This is the day which the Lord hath made; we will rejoice and be glad in it.

Christ is risen; he is risen indeed. If ye then be risen with Christ, seek the things that are above, where Christ is seated on the right hand of God.

The Confession (In unison):

O Lord, we regret our frailties and failures and confess them to thee, thou savior of our souls. Through the merit of our redeemer may we know the mystery of pardon, and by his grace may we go our way and sin no more.

The Assurance of Pardon (By the minister):

Who is like unto thee, O Lord, who pardoneth iniquity?

For they shall know me from the least to the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more.

Invocation (In unison):

Victorious Lord, be near to bless the worship of this holy Easter day and in reverent wonder may we feel anew the glory of the empty tomb. At other seasons we have heard thy gospel of good news, have seen thee heal the sick and redeem the lost, and have stood in penitence at the foot of thine ancient cross. Today we would know the power of the resurrection, and the strength of our risen Lord.

The Lord be gracious unto us as together we rejoice in the victory of righteousness, and as we raise our litany of praise to him who shattered the tomb and illumined the valley between our mortal life and eternal glory. Amen.

The Doxology

Psalm 118 (Abbreviated) (Congregation seated):

O give thanks unto the Lord; for he is good: because his mercy endureth forever.

I called upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear; what can man do unto me?

It is better to trust in the Lord than to put confidence in man.

The Lord is my strength and song, and is become my salvation.

The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

The Lord hath chastened me sore: but he hath not given me over unto death.

This is the Lord's doing; it is marvelous in our eyes.

Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

O give thanks unto the Lord; for he is good, for his mercy endureth forever.

Gloria Patri (Congregation standing)

Antiphon (Congregation seated):

Minister: Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

People: Christ our passover is sacrificed for us: therefore let us keep the feast. I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

Minister: Christ being raised from the dead dieth no more: death hath no more dominion over him.

People: Our savior, Jesus Christ, hath abolished death, and hath brought life and immortality to light through the gospel.

Minister: I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth on me shall never die.

People: For we know that if the earthly house of our tabernacle were dissolved, we have a building from God, a house not made with hands, eternal in the heavens.

(Turn to page 56)

Let Us Wait on Our Ministering

William H. Leach

The personal relationships of the minister to his ministries.

I. The Ministry of Preaching

Most ministers will agree that the pulpit ministry heads their lists of activities. It usually is the function they most admire and covet. It is here that the parish minister becomes the prophet of his Lord. He is under the solemn obligation to speak, but to speak truthfully, honestly, and sincerely. He brings food to those who are hungry. He is to open the eyes of the spiritually blind.

The work of the ministry has changed radically under the pressures of modern living. Pastoral duties, one after the other, crowd upon the minister. He is grieved that he does not have the time to perfect his sermons before the Sunday morning church bell calls his people to worship. It is well that he understands that the greatest sermons come not from the typewriter or pen but from the man himself.

The time will never come when a tape recording will take the place of the preacher. For preaching is more than a recording. It should be grammatical, but a sermon is more than an essay. It may be eloquent, but oratory alone is not a sermon. It may be Biblical, but textual discussion, in itself, is not a sermon.

Sermons are not manufactured, sermons grow. First, there is but a small germ of an idea, or an emotional experience. It falls into the personality of the man. It is watered by much reading, fed by prayer and enriched by personal experience. When the minister enters the pulpit for the sermon, he is not merely speaking, he is giving himself. The sermon is his offering upon the altar of the Lord. For this there can be no substitute.

I recall a comment once made upon a sermon preached by a modest minister who had been harrassed by pastoral duties and personal problems. From the silence of his room of prayer, he had gone into the pulpit. His speech was slow and hesitant but the congregation was conscious that a prophet was speaking.

"A very poor sermon," said one man as he left the church, but he added with emphasis, "but great preaching!" Great because the man gave of himself.

A Prayer for Preachers

Help us our Father as we seek to meet the many obligations which crowd upon us. Give strength to our body for the physical tasks and sight to our eyes that we see the problems of those we serve. Above all may we be willing to give of ourselves that the hungry may be fed the word of God. Amen.

II. Continuing Instant (Constant) in Prayer

The ministry of public or corporate prayer is closely associated with the ministry of pulpit preaching. There is one important difference. In the sermon the minister is a teacher. The lesson is not in the textbook but he is leading his congregation toward a truth. In the corporate prayer he is seeking to lead the congregation into the presence of God.

The corporate prayer is not the minister's personal prayer. He is the leader of the congregation and is speaking for them. Earlier in the service the congregation probably has united in a confession of its own shortcomings. "Most Holy and merciful Father; We acknowledge and confess before Thee, Our sinful nature prone to evil and slothful in good." Note that the plural personal pronoun is used throughout the confession. It is not the minister who is making a personal appeal but the congregation—a corporate body.

In the same way, the prayer of the minister from the pulpit is the prayer of the congregation. The minister speaks but he never uses the pronoun "I"; it must always be "we."

The prayer may be one of his own composition or he may use portions of the accepted historic liturgies. If it is his own, he needs to labor upon it that the language be lofty and inspirational. He need not hesitate to borrow from the traditional phrases which have led worshipers in the past.

(Turn to page 34)

WILLIAM H. LEACH

Dr. Leach is editor of **Church Management,** and is a church building consultant. One of the founders of **Church Management,** he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**

Religion and Psychic Science*

Alson J. Smith

The non-material world is the traditional homeland of religion, but we live in an age in which the allegiance of many church members to the spiritual motherland is purely formal.

It's true that we go to church in great numbers. We make the ringing affirmations of faith and we sing the hymns and we tell the preacher we liked the sermon.

But we do not really believe. Jerusalem the golden is a nice idea and we like to sing Bernard of Cluny's beautiful old hymn about its "milk and honey," but most of us have long since apostated from Jerusalem the golden. The only milk and honey which has any reality for us is that which is obtainable at the corner supermarket. Not only do we not really believe in heaven or hell, angels or devils, we do not believe in any kind of a supernormal agency or place or condition. We are not quite ready to give up some sort of a vague and undefined belief in "somebody upstairs" (a typical contemporary definition of God), and we are very fond, in times of stress, of piously pointing out that "there are no atheists in fox-holes" (a lie). But three hundred years of ecclesiastical petti-fogging have pretty well knocked the spiritual component out of our thinking.

Yet—we hunger. Modern man, in confessional box and on analyst's couch, is voicing his deep need for the spiritual world and its healing. It is a need that is not met by the theology of our day, with its gloomy Barthian overtones and its strong existentialist motif. And it is not met, either, by super-duper, flood-lighted churches with swimming pools and square dancing every Friday night.

It is being met out here on the new spiritual frontier where the fledgling science of parapsychology—psychic research—brings us the assurance that the spiritual world is in truth a real world—perhaps the only real world—and that its resources, inexhaustible and health-giving, are there for us to use.

What it Means

Just what does parapsychology, or psychic science, mean for religion? Just how does this new knowledge from the laboratories at Duke University and elsewhere contribute to the mending of the broken circle of faith? Specifically, it seems to me, in seven ways:

(1) It underlines, with all the authority of the scientific method, the fundamental tenet of all religions: that man is soul as well as body. True, this "soul" that parapsychology verifies is a minimal concept, more psychological than theological. It will not satisfy the professional theologians, for it does not attempt to define the character of the soul. But this sober and considered judgment of the laboratory that man is more than his body, and that this spiritual component in his personality actually exists and can be demonstrated in experiments, will tremendously strengthen the religious faith of the average man. It removes religion from the realm of vague abstraction, of dreamy impracticality, of moral rigidity, and places it squarely in the center of life, where it suddenly becomes the most practical thing in the whole universe. Once man realizes that he does have a soul—yes, a real, living soul—that soul automatically becomes the most important thing in life, for it is the thing that links man with the whole purpose of life. The fact that the parapsychologists at this stage can tell him little more about this spiritual component than that he has it will not matter.

(2) It means that the existence of a supreme Spirit, or Spirit-behind-all-spirit—in other words, God—has been verified. Or, if not quite verified, at least seriously postulated by science. In the same Town Hall address in which he stated that a limited soul theory had been confirmed, Dr. J. B. Rhine said: "In a similar speculative way, we can now at least rationally conceive of the existence of a universal spirit equivalent to the modern conception of God." Can anyone underestimate the significance of such a statement from the scientific laboratory?

(Turn to page 52)

*Reprinted from *Spiritual Frontiers*, November 1956, with permission.

ALSON J. SMITH

Mr. Smith is an author and lecturer. Ordained as a Methodist minister, he is a graduate of Dickinson College and Garrett Biblical Institute. He has served as the executive director of the Temperance and Tolerance Association and is the author of **Brother Van, Faith to Live By, Religion and the New Psychology, The Psychic Sourcebook, Immortality; the Scientific Evidence.**

Is Your Church Dead or "Live"?

Wilmer T. Bartholomew

Acoustics and the music of the church.

No matter what field we discuss, we like to discover or invent catch-words. It is the fashion, and probably it always was. How else would the advertising profession exist? The new look must constantly be re-found, re-named, re-worshiped.

And what is the presently fashionable theme in the field of ecclesiastical architecture? Lo, it is "acoustics." This interesting word has been discovered, or rather re-discovered, and now all and sundry admit that an enclosed space must have them, or it. The irony is that many who talk and write and invoke the subject know little of what is actually involved. And a further irony is that even when they do, their understanding of what is involved in good acoutsics varies with their profession and even with their emotional background. In the eyes and ears of the uncritical, the use of the adjectival form of the word confers virtue on an absorptive material or on an auditorium in which such a material is used, even though the room actually may need to have less absorption for best results.

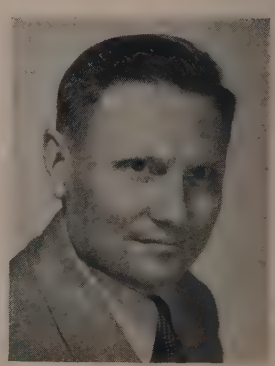
The matter of the acoustics of an enclosed space is by no means simple. It is the result of various physical factors, whose net effect on speakers, musical performers, and listeners may vary in a complex way through subtle psychological and emotional influences. However, it is largely defined by four considerations, which influence and modify each other in practice, but which all who discuss the subject would do well to keep separate in their thinking.

(1) An auditorium should have the proper size in relation to the volume of the sound to be heard in it. Oversimplifying, a string quartet would not be effective in the Atlantic City Auditorium, nor a symphony orchestra in a hotel lobby. This, of course, is why it becomes necessary to install public address equipment when a hall becomes larger than some certain size, simply because the energy in a human voice is then insufficient to raise the sound level at a listener's ear to a point where the words will be understood. An important factor here is the audience noise, from tiny rustlings of clothing, programs, or bodily movement, if not from actual whispering.

(2) An auditorium should have the proper shape. Again to oversimplify, it should be designed so that the sounds to be heard, wherever produced, will be evenly distributed throughout the enclosure, so that all may hear. This means that concave surfaces (domes and curved wall surfaces) must either be omitted from the design or carefully engineered so that their effects are mitigated. This is because a concavely curved surface tends to concentrate the available sound energy in certain directions, necessarily therefore to the detriment of other directions. The result is that although some persons hear well, others hear little or else are distracted by echo effects. The extreme of this condition results in the "whispering gallery" effects and the "dead spots," which are never completely dead, however. We have all heard some hall or other enclosure praised as the epitome of good acoustics, because when a pin is dropped at one point, "you can hear plain as anything at some other point." That un-silenceable pin! It goes on and on dropping. Who keeps picking it up all the time? The probability is that a hall in which a tiny pin can be heard at some distant point is a poor hall acoustically, because of an uneven distribution of sound, due probably to the focusing effect of curved surfaces.

(3) An auditorium should be so constructed as to attain a reasonable insulation from unwanted sounds from elsewhere in the building, or from outdoors. This is a matter of wall and floor design, and is influenced only to a limited extent by the character of the surface materials within the enclosure. Speaking generally, freedom from transmitted sound is secured by making the walls and floor of several layers of materials varying greatly in density. Thus a "dead air space" interposes a substance (air) of very light density between two layers of heavier material. The more changes of density the better, since at each one some of the sound energy is turned backward by partial reflection. Similarly, floors are floated on felt, and special attention is given to

(Turn to page 48)



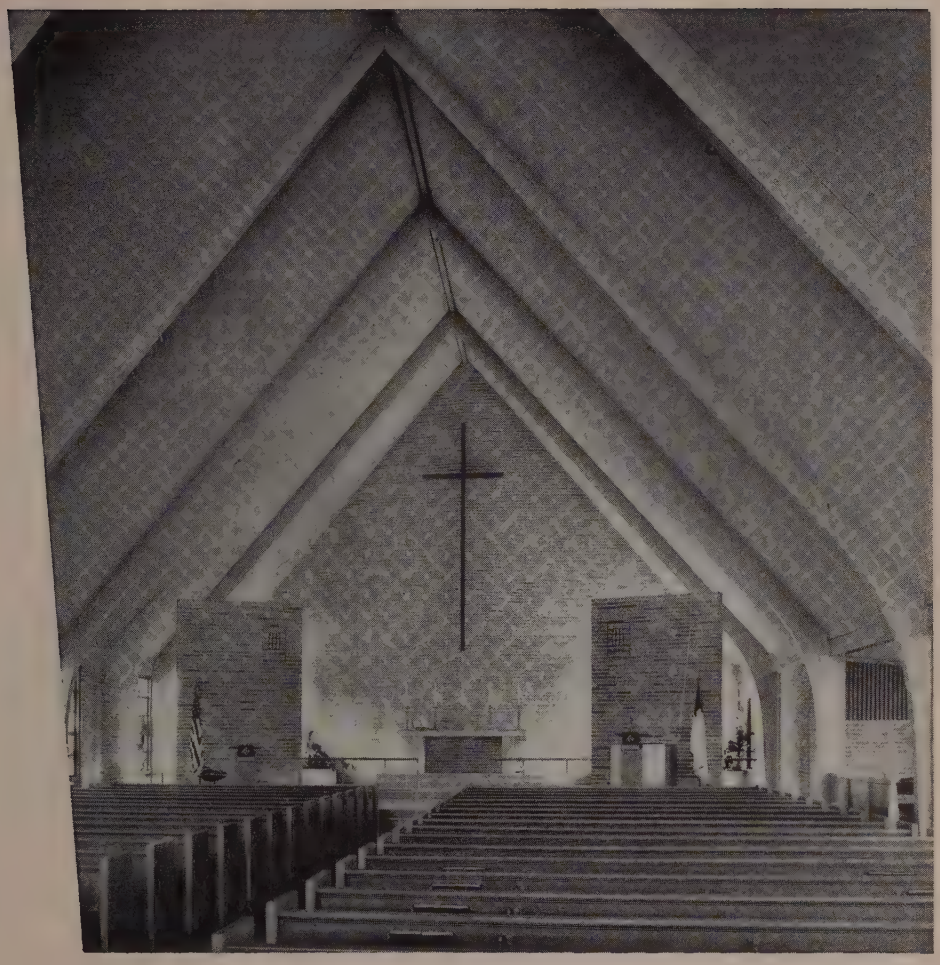
WILMER T. BARTHOLOMEW

Mr. Bartholomew is Minister of Music of East Congregational Church in Grand Rapids Michigan. A charter member and Fellow of the Acoustical Society of America, he is also the author of the textbook, **Acoustics of Music** and of the article, "Musical Acoustics" in Collier's Encyclopedia. He was a Research Fellow in Acoustics at Harvard University, has taught at Peabody Conservatory of Music, Goucher College, and the Longy School of Music.

Concordia Lutheran Church, San Antonio, Texas, is 44' x 117'-5" plus wing for sacristy, organ and choir. Construction is concrete slab and beam foundation on fill. Ceiling is sprayed-on acoustical plaster; heating is by warm air; nave lighting is on rheostat.

Architect: Henry Steinbomer, San Antonio, Texas

Contractors: F. L. Scott & Son, San Antonio, Texas



Theorem: Glulam Arches by Timber Structures, Inc. = atmosphere for worship + economical construction

Given:

Desire for church of distinctive appearance; to seat 300 people; moderate budget.

To Find:

Framing which combines structural and decorative functions to achieve maximum beauty and economy.

Proof:

Imaginative design using high rise glulam arches, handmade Mexican brick and unusual window treatment resulted in this building of striking but simple beauty. In recognition of its excellence, the Church Architectural Guild of America awarded it second prize for small churches.

Glulam arches are 44 feet in span, spaced at 16 feet to support the sharply pitched roof. Left exposed, they add a feeling of warmth and stability to the pleasant interior.

The cost figures for the church are equally attractive. Total cost for 5,435 square feet was $72,000, or only $13.24 per square foot.

ILLUSTRATED BROCHURE,
"Churches of Beauty and Economy" is yours for the asking. See your nearest Timber Structures representative, or write us directly.

TIMBER STRUCTURES, INC.
P. O. Box 3782-Y, Portland 8, Oregon
Offices in Ramsey, N. J.; Rochester, N. Y.; Boston; West Hartford; Cleveland; Charlotte; Chicago; Centerline, Mich.; Kansas City; Kirkwood, Mo.; Wichita; Minneapolis; Des Moines; Memphis; Dallas; Houston; Birmingham; Seattle; Spokane; Denver.
Local Representatives throughout the United States and Canada

Sweet's
or write for copy

Timber Structures, Inc. of California
RICHMOND • BEVERLY HILLS
SACRAMENTO

Priming the Preacher's Pump

David A. MacLennan

Do you suffer from I-strain? Most of us do. Preachers are susceptible as are all others whose vocation brings them into the fierce light which beats upon a throne, a pulpit, a platform, a stage. Religious persons are not immune. Have you not met "good" souls who, for the good of others, dominate their lives, try to manipulate them—always, of course, for their good? "I will not have her save her soul on me!" a young woman justifiably protested against an overpossessive older relative.

Stanley Jones once told of a woman who suffered from a type of arthritis. The woman also suffered from egocentricity. She was forever trying to maneuver her husband, sons, and daughters into active church work. When she discovered what she was doing even in the Lord's name, she was led to surrender her self-centeredness, her "holy" ambition, to God. As a result her arthritis and her soul showed marked improvement.

Dennis the Menace is an amusing comic strip character. But his creator did not find him amusing, nor did the cartoonist's wife, when their own little Dennis was a constant menace. Dennis the Menace is the boy who will not grow up into more mature consideration of the rights of others. He prefers his rights to duties. To him, obligations are "for the birds"—not for real boys. So he thinks. But life—God—thinks otherwise. As Dr. Smiley Banton's widely read book emphasizes: God says, "Love or perish." To love is to be delivered from egocentricity, from I-strain.

How do we learn to substitute others for I in our thinking and doing? Christ is the oculist we need. He shows us what we never saw before—needs we can help meet, causes we may serve. If someone asks you to be specific could you not prescribe these specifics: (1) Look away! No this is not the beginning of the well-known refrain from *Dixie*. Look away—to Jesus. When we look to him we look away from ourselves and find ourselves growing more significant and useful. In a deeper sense than the old evangelical assertion may have intended, "There is life for a look at the crucified one." (2) Get lost! No, this is not the rude, crude dismissal of a Dennis the Menace to someone abhorrent to the little monster! Get lost in a cause greater than your self. Grow a real self in losing your life in the service of something to which God himself must finally declare essential to his plan for mankind. Do you not recall the master saying something about those who would find and save their lives by losing them?

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

Why this homily to hardworking preachers this month? Because as the late Father Tyrrell said, "That man upon the cross sends me back again" from my own "I, I, I—me, me, me—mine, mine, mine" theme to his way and will. Because, too, this month we are moving over the way he took so long ago, a way which leads now as then to a cross on a skull-shaped hill. After all, the way of the cross is the way to life, and a cross is a canceled "I."

SERMON SEEDS

I. *Join This Resistance Movement.* Text: Matthew 6:13—"And lead us not into temptation, but deliver us from evil."

Introduction: World War II, and subsequent international crises, disclosed the necessity as well as the hazards of resistance movements. Virtue should be positive. Being against something does not necessarily mean that we are aggressively for its opposite. Nevertheless, no great living develops from taking the well-known line of least resistance. Amiable acquiescence may be moral cowardice. Compliance often denotes spiritual weakness. Thus in the prayer which not only teaches us to pray, but contains principles for a design for great living, Christ asks us to join a resistance movement. We are to enlist through asking God for power to move away from evil, however alluring. We are to fight an enemy, the enemy designated by the Bible as "the evil one." (Exegesis supports the translation, "deliver us from the evil one"). However uncongenial it is to most of us to personify evil, scripture thinks of evil not as an abstract force or principle but as an active, personal power opposed to God. Whatever frustrates God's purpose, whatever is anti-man and anti-God we are to resist. We may profitably forget about academic discussions relating to the origin of evil. When the house is on fire a monograph on the origin of house fires is not indicated; fire-fighting is!

1. God does not tempt us, but God allows us to be tested. (See James 1:12-17.) It is unthinkable that the God we

(Turn to page 67)

eye-ease
and
beauty
for church or school
GUTH
LIGHTING
FOR WORSHIP
practical designs create comfortable levels of sight-saving light—
and blend with the decor of your church (modern or traditional).
Write today for complete information on Guth light-planning services and low prices.
FOR STUDY OR PLAY
Guth Lighting for classrooms, corridors and gyms... specially designed to protect young eyes from strain... kindergarten through college!
THE EDWIN F. Guth CO.
ST. LOUIS 3, MO.
TRUSTED name in lighting since 1902

A Worth-while Project For Older Women

Ruth A. Pray

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

Imagine working for fifteen cents a day—in this year of 1957—and thinking you are well paid!

That's how a group of women at East Side Christian Church in Tulsa looks at what would be the average daily individual earning—if each were paid. The money does come in, of course, but it is paid to the treasurer of this quilting circle, who eventually disburses it to various church and charitable projects, as decided upon by the quilters themselves.

More than fifteen years ago a small group of women in the then very new church began to sew together. Several did quilting, and at times tacked comforts. Eventually they met at regular intervals to indulge in their favorite pastime together, while they also helped bolster the slim finances of the struggling young church. During this time, for about twelve years, Mrs. H. C. Graham, who is still active, was their leader.

Nowadays, with usual attendance no more than eight to twelve women, most of whom are past sixty, they feel they have done themselves proud this past year in earning, through quilting and other handwork, enough to turn into their church $500, pay $82 toward an organ for the church chapel, contribute $20 toward a "Home for the Aged" building fund, as well as various love gifts.

Their hearts seem always attuned to the needs of unfortunates. They made a baby quilt last year, and a full-size one to slip into gift baskets for families of cancer victims. They sent a blanket to Korea, made up a Christmas basket—not only of foodstuffs—but included little personal gifts of aprons, potholders, and pillowcases.

They collected old sheets to be used for cancer patients, and, to help out a local hospital, made up a number of babies' sleepers and gowns and hemmed 150 heavy draw sheets.

Each Thursday morning, as early as 8:00 a.m. these women, who all their lives have been early risers, begin slipping quietly into the choir rehearsal room of the church, the only space large enough to accommodate and to store their quilting frames.

Even Mrs. Maggie McBride, eldest of the group, who is ninety-one stays on until mid-afternoon. According to the others, "Mrs. McBride can quilt circles around the rest of us with beautiful, uniform stitches. She says she doesn't see well—just works by feel anymore."

Mrs. Della Barr, the present leader, remarks, "We have such good times together I don't know what I'd do with myself if I had to miss a Thursday over here." Others hasten to agree.

Although quilting is fast becoming a lost art, the demand for handmade quilts seems to be increasing. The church office reports frequent inquiries from other churches, asking if there is still a group of active quilters here. Theirs, they say, have long since stopped.

The women hardly ever have less than fifty quilts waiting to be done. Mrs. Martha Simmons, quilting chairman, keeps

(Turn to page 46)

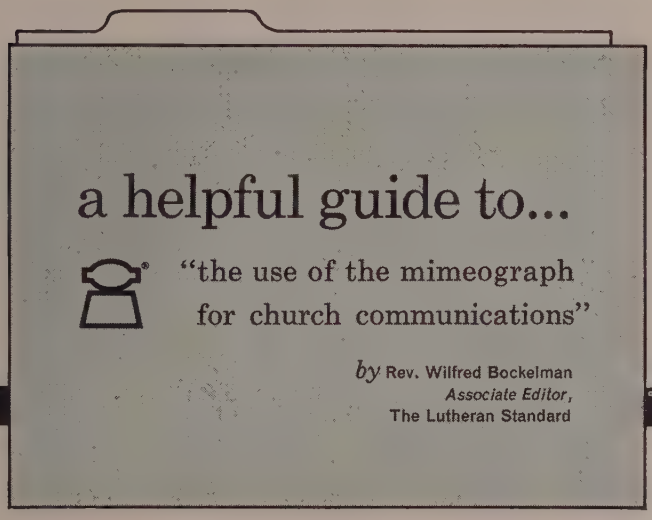
RUTH A. PRAY

Mrs. Pray has been a member of East Side Christian Church for seventeen years, during which time she has been particularly active in work with the aged, the sick, the bereaved, and the shut-ins. She has been writing for publication for the past nine years. For more than sixteen years she worked as a doctor's assistant. During World War II she traveled with her husband who was in the Air Corps. She has one son, now a First Lieutenant in the Air Corps.

Yours Free!

This handy new reference aid . . .

Written by a minister, for use by churches...


a helpful guide to...
"the use of the mimeograph for church communications"
by Rev. Wilfred Bockelman
Associate Editor,
The Lutheran Standard

What are the 27 ways churches use Modern Mimeographing to stimulate interest in church affairs? How does the church benefit by producing its own literature? How can churches produce more effective bulletins?

Answers to these questions—plus a whole storehouse of facts and "how-to-do-it" information on the use of the mimeograph in church work—are all contained in this helpful new reference aid. In handy file form for quick reference.

A. B. Dick mimeograph products are for use with all makes of suitable stencil duplicating products.

A·B·DICK®

THE FIRST NAME IN DUPLICATING

A. B. DICK and ® are registered trademarks of A. B. Dick Company.

MAIL THIS COUPON TODAY!

A. B. DICK COMPANY, Dept. CM-37
5700 Touhy Avenue,
Chicago 31, Illinois

Please send me, free of charge, the new reference aid "A Helpful Guide to the Use of the Mimeograph for Church Communications."

Name_____

Church_____

Address_____

City_____

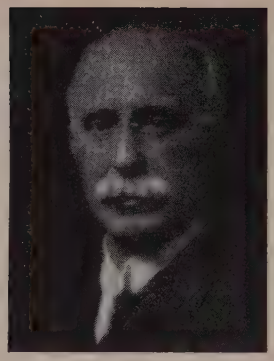
State_____

"He is risen!"

Matthew XXVIII, 6

The Morning Glory*

John Henry Jowett



JOHN HENRY JOWETT

Dr. Jowett was the well-known minister of the Fifth Avenue Presbyterian Church, New York City, from 1911 until 1918, from whence he returned to his native land to be minister at Westminster Chapel, London. Among his later books are: **Our Blessed Dead; School of Calvary; The Transfigured Church; The Preacher, His Life and Work.** He died in 1923.

And what a sunrise this was after these dark days of disaster and hopeless defeat! It was "like some sweet summer morning after a night of pain." Love had been weeping amid the fallen leaves of her own tender hopes. All her joys were silenced like the songs of wounded birds. Love had been peacefully anticipating the coming of an endless summer, and lo! here was winter, in dark and merciless severity! The great lover had seemed to be the very fountain of life, with quickening vitality which nothing could destroy, and yet the fountain had been choked up in Gethsemane and Calvary! "We trusted that it had been he who should have redeemed Israel," but the shining, welcoming pool proved to be only a mirage, hope withered in disillusionment, and the brutal majesty of material force held the entire field.

And so all the disciples were in a mood of deepest and darkest depression. The light had been cut off from their minds. They were in the dark. The taste had gone out of their lives. Everything had become stale and profitless. Simon Peter was gloomy with despondency and haggard with remorse. Two disciples were walking in the twilight to Emmaus, "looking sad," communing about the awful and sudden eclipse in which their hopes had been so miserably quenched. In every life the light was out. Mary Magdalene started at the "early dawn" to carry spices to the grave, but there was no dawning in her spirit, and the roadway was wet with her tears. Even in the heart of the Magdalene there was no vigil burning, like uncertain candle in a dark and gusty night. No one was anxiously watching on the third day, with eyes intently fixed upon a mysterious east. No; death reigned, and wickedness, and hopelessness, and no one was looking for the morning.

And then came the cry, "He is risen!" "The Lord is alive!" His tomb is empty! He has shaken off death and its cerements, and he has marched out of the grave! Think of that trumpet note pealing through the late night. Think of that great burning light streaming through the darkness, kindling life after life into blazing hope again—now the Magdalene, now Peter, now John, now the two journeying to Emmaus, now Thomas, until the entire disciple band was a circle of light again. It was an almost unspeakable revolution. "The people that sat in darkness have seen a great light!" "The Lord is risen indeed!"

*Reprinted from *The School of Calvary* by J. H. Jowett; first edition published by James Clarke, London, 1911; reprinted by Baker Book House, 1956.

The Eternal Sonship

Now what did the apostles find in the resurrection which made them give it this weighty and unfailing emphasis? What was its practical significance? What did it mean? First of all, it meant this, that Jesus of Nazareth had been clearly manifested to be the Son of God. Before this wonderful morning the disciples had been the victims of uncertainty, chilled by cloudy moods of doubt and fear. But with the resurrection the uncertainty ends. It is not only that the immediate darkness passes, but the troublesome mists are lifted as well, and the master emerges as the clearly-manifested Son of God. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!"

Two Sermons

Now it is with that trumpet note that Saint Paul begins his great letter to the Romans. It is well to remember this, because the letter to the Romans is largely concerned with sin and guilt of sin, and with the sacred ministry of emancipation from its stain and power. And yet, on the very threshold of this mighty book, it is the eternal Sonship of the Lord which is proclaimed, and this in association with the fact of his resurrection from the dead. Here is the big-lettered placard we meet as soon as we address ourselves to travel this fine and bracing mountain road: "Jesus Christ . . . declared with power to be the Son of God . . . by the resurrection from the dead." Not, you will notice, "declared to be the Son of God with power"; the power belongs to the declaration, the proclamation, the trumpet. Before the Easter morn the trumpet had seemed to the apostles to give an uncertain sound; there was either a trembling in its notes or a trembling in their ears, but now with the resurrection all uncertainty had gone, and the trumpet rang out its glorious blast, firm and rich and clear. "Declared with power to be the Son of God by the resurrection from the dead!"

A Reservoir of Spiritual Energy

What else did it mean? In the power of the resurrection the apostles saw a vast reservoir of spiritual energy for the quickening and emancipation of the race. This was their

(Turn to page 37)

"In my Father's house are many mansions; if it were not so, I would have told you."

John XIV, 2

Many Mansions*

Alexander Maclaren

From the Masters

Sorrow needs simple words for its consolation; and simple words are the best clothing for the largest truths. These eleven poor men were crushed and desolate at the thought of Christ's going; they fancied that if he left them they lost him. And so, in simple, childlike words, which the weakest could grasp, and in which the most troubled could find peace, he said to them, after having encouraged their trust in him, "There is plenty of room for you as well as for me where I am going; and the frankness of our intercourse in the past might make you sure that if I were going to leave you I would have told you all about it. Did I ever hide from you anything that was painful? Did I ever allure you to follow me by false promises? Should I have kept silence about it if our separation was to be eternal?" So, simply, as a mother might her babe upon her breast, he soothes their sorrow. And yet, in the quiet words, so level to the lowest apprehension, there lie great truths, far deeper than we yet have appreciated, and which will enfold themselves in their majesty and their greatness through eternity. "In my Father's house are many mansions; if it were not so, I would have told you."

Ample Room

Now note, in these words, first, the "Father's house," and its ample room.

There is only one other occasion recorded in which our Lord used this expression, and it occurs in this same Gospel near the beginning; where in the narrative of the first cleansing of the temple we read that he said: "Make not my Father's house a house of merchandise." The earlier use of the words may help to throw light upon one aspect of this latter employment of it, for there blend in the image the two ideas of what I may call domestic familiarity, and of that great future as being the reality of which the earthly temple was intended to be the dim prophecy and shadow. Its courts, its many chambers, its ample porches with room for thronging worshippers, represented in some poor way the wide sweep and space of that higher house; and the sense of Sonship, which drew the boy to his Father's house in the earliest hours of conscious childhood, speaks here.

ALEXANDER MACLAREN

Dr. Maclaren was one of the outstanding clergymen of his era, the latter half of the nineteenth century. Pastor of Portland Chapel, Southampton, and Union Chapel, Manchester, during a long and active ministery stretching from 1846 until 1909, he was also the author of thirty-three books and a six volume exposition of holy scriptures.

Think for a moment of how sweet and familiar the conception of heaven as the Father's house makes it to us. There is something awful, even to the best and holiest souls, in the thought of even the glories beyond. The circumstances of death, which is its portal, our utter unacquaintance with all that lies behind the veil, the terrible silence and distance which falls upon our dearest ones as they are sucked into the cloud, all tend to make us feel that there is much that is solemn and awful even in the thought of eternal future blessedness. But how it is all softened when we say, "my Father's house." Most of us have long since left behind us the sweet security, the sense of the absence of all responsibility, the assurance of defence and provision, which used to be ours when we lived as children in a father's house here. But we may all look forward to the renewal, in far nobler form, of these early days, when the father's house meant the inexpugnable fortress where no evil could befall us, the abundant home where all wants were supplied, and where the shyest and timidest child could feel at ease and secure. It is all coming again, brother! And amidst the august and unimaginable glories of that future the old feeling of being little children, nestling safe in the Father's house, will fill our quiet hearts once more.

And, then, consider how the conception of that future as the Father's house suggests answers to so many of our questions about the relationship of the inmates to one another. Are they to dwell isolated in their several mansions? Is that the way in which children in a home dwell with each other? Surely if he be the Father, and heaven be his house, the relation of the redeemed to one another must have in it more than all the sweet familiarity and unrestrained frankness

(Turn to page 44)

*Reprinted from *With Christ in the Upper Room*, Baker Book House, 1956. Previously published under the title *Holy of Holies*, Alexander and Shepheard, London, 1890.

HE IS RISEN!

THE MOST DRAMATIC ANNOUNCEMENT THE WORLD HAS EVER KNOWN!

TELL IT and SHOW IT WITH Family Films

Ten "Living Bible" films depicting the climactic final days of Christ's ministry on earth. Faithfully adhering to the Bible. Color or black and white.

ASK YOUR DEALER ABOUT THE NEW WORSHIP BOOKLET WHICH HELPS YOU PLAN YOUR PROGRAM

and Two additional films with a powerful Easter message for today.

MIRACLE OF LOVE

"Eternal life begins here and now—not in the hereafter."

THE ROAD BACK

"An Easter faith is retained in the midst of a highly competitive business world."

See your Family Films' franchised library—or write today for your free catalog.

Family Films INC.

5823 Santa Monica Blvd., Hollywood 38, Calif.

Please send me:

☐ New catalog, containing church calendar, modern-day inspirational films, Living Bible films, series savings plan.

☐ Name of nearest Family Films' franchised library.

Name_____

City_____

Address_____

A Musical Vesper Service

Edward E. Chipman*

This vesper service contains scripture readings, poetry, and hymns, all blended together in a meaningful service. Numbered hymns are from the hymnal *Christian Worship* published by Judson Press. Hymn-poems credited to "E.E.C." are original from the author of the article. Quoted readings are from Rabindranath Tagore's *Gitanjali.*

Organ Prelude

Scripture Call to Praise I Chronicles 16:8-10

Hymn 110—"Praise the Lord, Ye Heavens Adore Him" Faber

Or 95—"Joyful, Joyful We Adore Thee" Hymn to Joy

Or 106—"Worship the Lord in the Beauty of Holiness" Monsell

Reader—For the Choir:

"When thou commandest us to sing, it seems our hearts would break with pride. . . . All that is harsh and dissonant in our souls melts into one sweet harmony—and our adoration spreads wings like a glad bird on its flight across the sea. We know that thou takest pleasure in our singing . . . and as singers we come before thy presence. . . . With the joy of singing, we forget ourselves and call thee friend who art our Lord."

Choir: *Adoration* Italian Hymn E.E.C.

O Lord, Our God most high,
Whose glory fills the sky,
We look to Thee!
In adverse circumstance,
In all Thy goodness grants,
In love and constancy
We would draw nigh!

Giver of grace and light,
Guide of our souls in night,
We seek Thy face!
Grant us Thy Spirit's pow'r
In every needful hour,
That we may strengthened be
To do the right!

Our Father and our God,
All mankind's common Lord,
Hear us we pray:
In mercy now forgive,
Teach us in love to live,
And in our living be
Ever adored!

Reader—For the Choir:

"The light of thy music illumines the world. The life-breath of thy music runs from sky to sky. The holy stream of thy music breaks through all strong obstacles and rushes on. . . . Our hearts join in thy song!"

Choir: *Hymn for Scientists* Aurelia E.E.C.

O God, thy great creation
Calls forth our hearts' glad praise:
The earth in mute narration
Declares its Maker's ways;
The heaven's spacious grandeur,
The restless ocean's span,
And omnipresent verdure
Tell of Thy love to man.

The ever-circling planets
Their cosmic courses run,
And atoms in their orbits
Declare Thy benison;
With o'er returning seasons
These tell Thine ordered plan,
And multiply the reasons
For gratitude in man.

Thou has within our natures
Established Thy design,
And in our noblest features
Dost cause Thy light to shine.
In body's self-renewing
And reason's power to see
We rise above our failing
By hope and strength from Thee!

O God, Creative Spirit,
Great Governor of Life,
Help us Thy grace to merit,
To wrest our peace from strife.
So guide our mind's intentions,
So fill our souls with awe,
That we and our inventions
Shall serve Thy Will and Law!

Minister:

a. "Pride can never approach to where thou walkest in the clothes of the humble among the poorest, the lowliest and the lost. . . . Yet the heart doth find its way to where thou keepest company with the companionless among the poorest, the lowliest and lost."

b. Matthew 5:3-14 R.S.V.

Reader—For the Choir and People:

a. "Now it is time to sit quiet—face to face with God—and to sing dedication of life in silent and overflowing leisure."

b. Period of Silent Meditation and Prayer. Organ music to the tune of:

Hymn 272—"Spirit of God, Descend upon my Heart" Macombe

Or 151—"Lord of All Being, Throned Afar" Louvan

Pastoral Prayer:

"This is our prayer to Thee, O Lord. . . . strike at the root of selfishness in our hearts.

"Give us the strength to make our love fruitful in service.

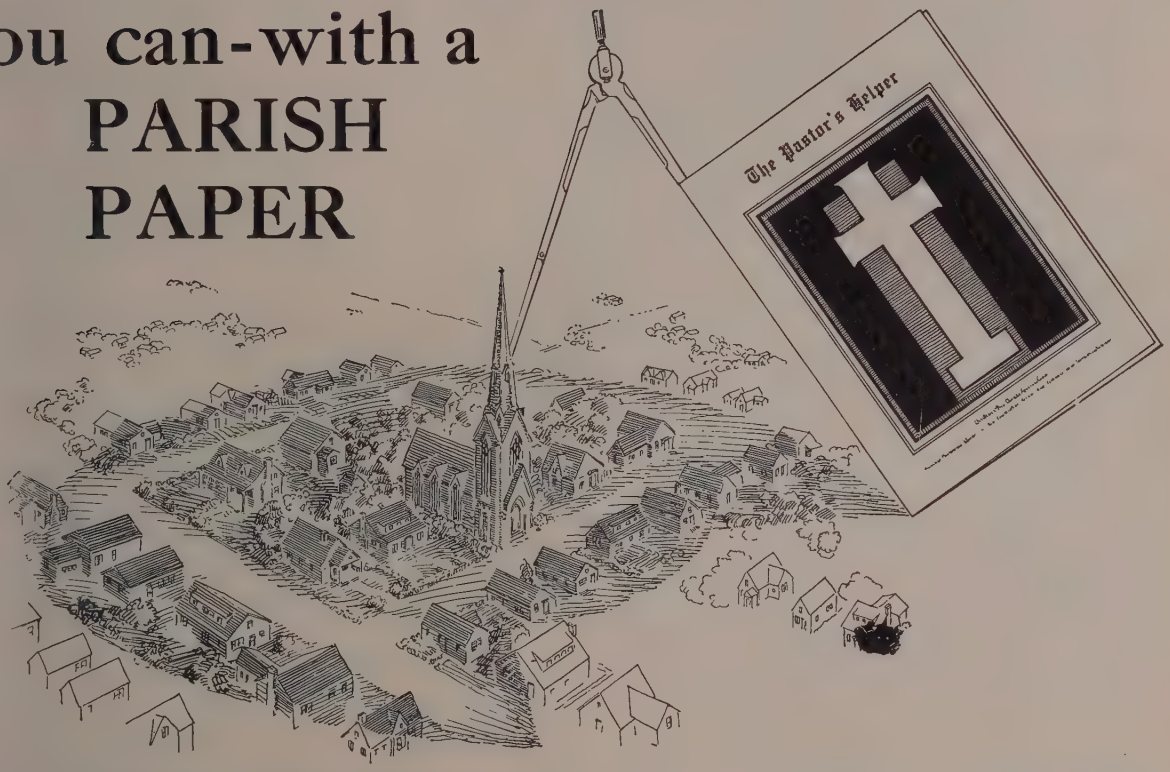
"Give us the strength never to disown the poor, or bend our knees before insolent might.

"Give us the strength to raise our minds high above daily trifles.

*Field Director, The American Baptist Home Mission Society, New York, New York.

WIDEN YOUR CIRCLE OF INFLUENCE

you can-with a PARISH PAPER



NOT ONLY does a Church Paper extend the area of your Church's influence—it strengthens and intensifies this influence. It knits more closely the members into one large family. It increases membership and attendance—thus adding to collections.

A Parish Paper is the ideal method to keep the members informed of Church activities and to stress the aims and objectives of the Church. It encourages those devoting their time and energy to forwarding the Master's work and inspires others to assume their share of the parish responsibilities.

It puts into permanent form your messages so that they reach a much larger audience. It is a real help in counteracting the forces of evil in the community.

It aids in building up church finances. Additional funds and special donations are obtained with no embarrassment. It makes unnecessary appeals from the pulpit for financial help.

Whether your Church is large or small, and regardless of where located, you may publish a Parish Paper if you take advantage of our Standardized Service.

FOR SAMPLES, PRICES AND FULL PARTICULARS REGARDING OUR SERVICE AND THE HELPFUL SIXTEEN-PAGE ILLUSTRATED PARISH MANUAL CONTAINING DETAILED EXPLANATION OF PUBLISHING PROCEDURE, FILL OUT AND MAIL THE COUPON.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name _____

Street _____

City _____ State _____

C.M.

The National Religious Press

523 Ottawa Ave.

GRAND RAPIDS, MICHIGAN

PLAN NOW. . .

for a successful

VACATION CHURCH SCHOOL

WESTMINSTER VACATION CHURCH SCHOOL SERIES

1957 Theme — The Church

Here in attractive format is your 1957 Vacation Church School curriculum. The study content is entirely Biblical with relevance to the lives of the pupils, and presented according to the best educational principles. It is completely self-contained and planned for the workable two week period —ten teaching sessions. Includes leader's guides and an abundance of tested materials for each age group.

KINDERGARTEN—Ages 4, 5

For Leaders:

Kindergarten Leader's Guide. Guidance, plans, directions, materials to use, activities, games, songs, worship plans, etc., to help children come to feel that it is good to be a part of the church. 48 pages, illustrated. **95 cents**

For Pupils:

Kindergarten Bible Picture Book. Contains eight full-page pictures in color, poems, prayers, a hymn song and Scripture. 16 pages. **20 cents**

PRIMARY—Ages 6, 7, 8; Grades 1, 2, 3

For Leaders:

Primary Leader's Guide. Guidance and preparation, ideas for the course, plans, schedules, etc. Designed to introduce primary children to Jesus, show how he welcomes them, and show how his friends encircle the world and together are known as the Christian Church. 48 pages, illustrated. **95 cents**

For Pupils:

Primary Bible Picture Book. Eight full-page pictures in color, questions to answer, poems, brief stories about the pictures, a choral response, prayers, Scripture. 16 pages. **20 cents**

JUNIOR—Ages 9, 10, 11; Grades 4, 5, 6

For Leaders:

Junior Leader's Guide. Preparation and guidance material, discussion of the needs and temperaments of juniors and ways of teaching them, worship suggestions, activities, supplies, equipment. Planned to help juniors gain an appreciation of the deep living meaning of the Church and to realize that they are a part of its life. 48 pages, illustrated. **95 cents**

For Pupils:

Junior Journal. Contains stories, Scripture, worship materials, pictures, activities, hymns, tests and fill-in sections, poems, games. 32 pages. **20 cents**

JUNIOR HIGH—Ages 12, 13, 14; Grades 7, 8, 9

For Leaders:

Junior High Leader's Guide. Planned to help boys and girls to see beyond the visible evidences of the Church to the Church which is invisible, spiritual, and eternal. Contains helps in teaching junior highs, special projects, recreation, worship plans, etc. 48 pages. **95 cents**

For Pupils:

Junior Hi! Contains quizzes, articles, dramatizations, Bible passages for memory work, stories, prayers, hymns, crossword puzzle.
32 pages, illustrated. **20 cents**

Order from your denominational or religious bookstore

THE WESTMINSTER PRESS
Philadelphia 7, Pa.

"And give us the strength to surrender to thy strength in love.

"Let only that little be left of our wills whereby we may feel thee on every side, and come to thee in everything, and offer to thee our love in every moment.

"Let only that little of self be left us whereby we may never hide thee!

"Let only that little of our fetters remain whereby we are bound with thy will, and whereby thy purpose is carried out in our lives." Amen

Choral Amen

Reader—For the Choir and People:

"We know that the day will come when our sight of this earth shall be lost, . . . When we think of this end of our moments, the barrier of the moment breaks and we see by the light of death the world with its careless treasures. . . . Things that we longed for in vain and that we received—let them pass—let us truly possess in God the things that we ever spurned and overlooked. . . . All that we are, that we have, that we hope, and all our love—may it ever flow towards thee, our Lord. Let us for once feel that lost sweet touch in the allness of thy universe."

Hymn 273—"O Spirit of the Living God" Saint Leonard (Hiles)

Or 254—"Immortal Love, Forever Full" Serenity

Or 272—"Spirit of God, Descend Upon my Heart" Morecambe

Or 265—"O Could I Speak the Matchless Worth" Ariel

Reader—For the Choir:

"If thou speakest not, we will fill our hearts with thy silence and endure it. We will keep still, and wait. . . . When the hour strikes for thy silent worship, at the dark temple of midnight, command us, our master, to stand before thee and sing!"

Choir: No. 391—"In His Love Abiding, Wait on the Lord"

Reader—For the Choir:

"The morning will surely come. The darkness will banish away and thy voice pour down in golden streams breaking through the sky."

Choir: *Praise and Homage* Nicea E.E.C.

Rev'rently and lowly, bow we now before Thee
Guardian of the ages, we praise Thy holy name!
We have sought Thy presence, Thou hast called us to Thee,
God of Creation, evermore the same!

Gracious in Thy mercy, grateful we adore Thee,
Giving ever gladly our homage and our love;
Father-God we call Thee, Father-God we know Thee,
As by our lives Thy steadfastness we prove.

We would share Thy purpose, shunning Thy displeasure,
Seeking out Thy holy will to bring Thy kingdom in.
Grant in Truth and Justice we shall fail Thee never,
And by Thy Spirit victory shall win!

Reader—For the Choir and People:
"From now there shall be no fear left for us in this world, and thou shalt be victorious in our strife. . . . We know thee as our God. . . . In pleasure and pain we stand by thee."

Hymn 236—"Above the Hills of Time the Cross is Gleaming" Londonderry
Or 237—"In the Cross of Christ I Glory" Rathbun
Or 235—"Beneath the Cross of Jesus" Saint Christopher

Minister:
a. "By day the Lord will command his steadfast love, and in the night his song will be with us." (Psalm 42:8) "Let the Lord be your strength and your song, in whom is your salvation." (Psalm 118:14)
b. "Finish the last song, let us leave. Let us go trusting love even if it bring sorrow. Let us go with the forgiving peace of the evening over the strife of the day. Let song be like wings to your dreams, like the faithful star overhead when dark night is over your road. Let love melt into memory, and pain into song."
Choir: *A Prayer Hymn* Benediction—Eventide E.E.C.

O gracious God, Who freely dwells within
Each temple of a pure and contrite heart;
Life of our life, our strength to conquer sin,
Hear us, we pray, Thy saving grace impart.

Sing we Thy praise; Thy love we would proclaim,
And turn to Thee aspiring eager souls,
That in this moment, and through all our days,
We may lay hold on high heaven's holy goals.

May we fulfill, o'er wide earth's teeming plains,
Thy purposes for struggling human hearts,
Until Thy Spirit rightful vict'ry gains,
Transforming life by good that love imparts. Amen.

Organ Postlude

HYMN OF THE DO-NOTHING CHRISTIAN

(To be sung with vigor to the tune of "Stand Up, Stand Up for Jesus")

Sit down, sit down for Jesus,
His kingdom's coming in;
He doesn't need our efforts
To save this world from sin.

Just leave it all to Heaven;
Keep candles burning bright;
If Christians wouldn't meddle
Then things would be all right.

—Graham R. Hodges
Watertown, New York

HERE'S HOW
YOUR CHURCH CAN
2,500 CHURCHES HAVE ASKED FOR IT . . . AND HERE IT IS!
add-a-CUSHION
TO YOUR PRESENT PEW
. . . and presto! you'll have beautiful, comfortable, permanent, foam-cushioned seats — and inexpensively, too!
Endicott
VINYLFOAM
add-a-CUSHION
DESIGNED TO FIT ALL TYPES OF CHURCH PEWS
CAN BE ADDED TO ANY STYLE PEW
(straight or radius)

IT'S COMFORTABLE . . .
IT'S BEAUTIFUL . . . IT'S DURABLE
COOL AND EASY TO MAINTAIN

Back in 1951, after the Endicott *Cushion-Eze* upholstered pew (with the *built-in* foam rubber cushioning) had been introduced—we began getting hundreds of inquiries from churches wanting to know if *Cushion-Eze* could be applied to their present pews. Unfortunately, the answer was "no." But our designers went to work on the problem.

And now, after three years of research and testing, we're proud to present the new Endicott Vinyl ADD-A-CUSHION. As the name implies . . . it can be *added* to your present pew—not as a loose cushion—but as beautiful, comfortable, *permanent* foam cushioning.

You sit on 1¼" Vinylfoam . . . covered with U.S. Naugahyde—the finest in vinyl upholstery . . . available in a wide range of colors and patterns. ADD-A-CUSHION will give you years and years of satisfactory service. It's an investment for generations.

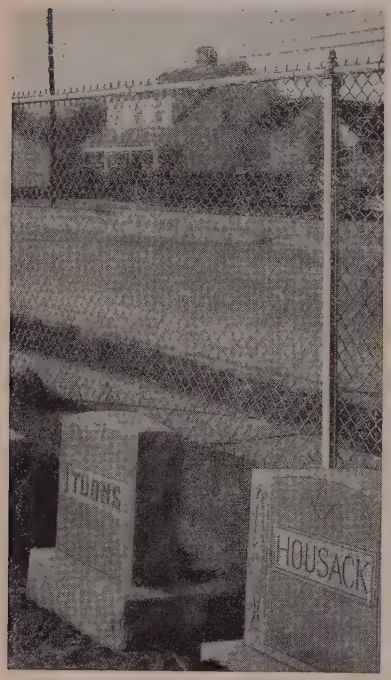
Yes, here's an inexpensive way to get rid of those hard, unyielding wood seats, without replacing the pews. Just ADD-A-CUSHION! Easy to install and looks as though it were tailored to the pew.

write today for FREE folder
Large, colorful, 4-page folder gives complete information about the new ADD-A-CUSHION. *Write Dept.* M37

Endicott CHURCH FURNITURE
WINONA LAKE • INDIANA
PIONEERS IN THE DEVELOPMENT OF FOAM CUSHIONING FOR CHURCH PEWS

Anchor Fence

safeguards the sanctity of your grounds



Anchor Fence protects your grounds against trespassers, stray animals and other disturbing elements. This sturdy, low-cost fence also helps guide traffic and maintain a "well kept" look about the property. As a framework for shrubbery and ivy, Anchor adds new beauty and charm.

Insist on genuine ANCHOR FENCE

Look for the famous orange-and-black nameplate of genuine Anchor Fence. Deep rooted anchors keep it erect year after year. Anchor needs no annual painting. Insist on Anchor — the fencing zinc-coated *after* weaving and not *before*. For information, call your local Anchor office or write: ANCHOR FENCE, 6642 Eastern Avenue, Baltimore 24, Maryland.

Anchor Fence®

Division of ANCHOR POST PRODUCTS, Inc.

Plants in: Baltimore, Md.; Houston, Texas; and Whittier, California • Sold direct from Factory Branches and Warehouses in all principal cities

Justify that Right-hand Margin

John C. DeBoer*

It is probably true that the majority of churches do not have paid secretarial help, but rather volunteer typists who cut the stencils and mimeograph the weekly worship folders and monthly issues of the parish paper.

It is also probably true that most ministers can and do type the copy for announcements in the Sunday worship folder and much of the copy for the parish paper, and present this material to the volunteer typist for processing.

Here is a simple method whereby any church, using ordinary typewriters, can turn out mimeographed copy with that neat, "printed" look that occurs only when the last letter of every line ends exactly on the margin. This result is usually obtained only with expensive self-justifying machines.

The method simply calls for filling out the proper number of spaces in each line by typing "#" after the last word that can be fitted in until the end of the line is reached. This symbol was chosen because it is not normally used in the body of the copy, and thus occasional confusion on this score is eliminated.

For example, a line to fill a half-page for a Sunday worship folder requires fifty-four spaces of elite type. The minister types the copy for his invocation or announcements, planning for this number of spaces per line, either by first typing fifty-four numbers across the top of the sheet or using a mimeographed blank with the numbers already there. If he finds, after typing the last whole word he can get on the line, that three spaces yet remain of the fifty-four, he simply fills the line out to the margin by typing three consecutive "#'s."

The volunteer typist can easily translate this into a correctly justified line of type on the stencil by double spacing three times between words where she would ordinarily have single spaced. This requires little extra effort on her part. She must merely remember to glance at the end of the line she is copying first, and plan to make the required number of double spaces in the line to match the number of "#'s" at the end of the line.

*Minister, Maple Shade Congregational Church, Maple Shade, New Jersey.

BIBLE FILM SERIES

The history of the early church is depicted in a new series of ten motion pictures, in sound and color, based on the Book of Acts. The series, "Acts of the Apostles," has been produced by Family Films for Broadman Films under the supervision of the Reverend Earl Waldrup. The series was directed by Edward Dew.

The series presents not only the major historical events, such as the preaching of Peter at Pentecost, the conversion of Saul at Tarsus, Peter's rooftop vision, and the expansion of the early Christian church into the Gentile world, but also gives special emphasis to the spiritual power that made these early Christians dynamic witnesses for Christ.

The series will be available during 1957 through religious film distribution centers served by the Family Films' international organization.

1234567890123456789012345678901234567890

CHURCH-TIME CHILD CARE

####Mrs. David Jones, assisted by her## daughter, Mrs. Edward Dix, has taken#### over the job of administering the church time child care service on Sunday morn-# ings. This job was filled during the### past year by Mrs. George Johnston and### the year before that by Mrs. James Ker-# cher. Sometimes over 30 children and### babies are cared for during church, en-# abling their parents to attend together.

CHURCH-TIME CHILD CARE

Mrs. David Jones, assisted by her daughter, Mrs. Edward Dix, has taken over the job of administering the church time child care service on Sunday mornings. This job was filled during the past year by Mrs. George Johnston and the year before that by Mrs. James Kercher. Sometimes over 30 children and babies are cared for during church, enabling their parents to attend together.

Left: The copy as originally typed by the minister or other writer.
Right: The copy as typed on the stencil by the church secretary or typist.

"I didn't realize it's so easy to use filmstrips"

School Master PROJECTORS

PREFERRED BY TEACHERS EVERYWHERE FOR BOTH SINGLE-FRAME FILMSTRIPS AND 2x2 SLIDES

School Master projectors are easy to operate. Simply insert film, flick on the light switch, and turn the advance knob. That's all there's to it! Nothing to take apart or put together . . . and you show the most brilliant pictures you've ever seen.

School Master 500 (illustrated with Rewind Take-up accessory, $7.50), complete with semi-automatic slide changer, standard case. 500-watt lamp. . $99.50

Other School Master models from $64.50.

FREE! School Master projector free of extra cost with SVE filmstrip purchases. Ask for "Package Plan" details.

PUSH-BUTTON CONTROL FROM ANY LOCATION

School Master Remote Control models permit speaker to advance filmstrip from anywhere in the room.

School Master 500 with Remote Control (illustrated) $119.50

School Master 300 with Remote Control 99.50

New Compact SVE "E-Z VIEWER" enlarges pictures 3 times

For convenient previewing of single-frame filmstrips. Can be used on desk or held in hand. Cool; easily loaded. Folds to fit in desk drawer. Complete. . $14.95

SOCIETY FOR VISUAL EDUCATION, INC.

A SUBSIDIARY OF CPE

223

SOCIETY FOR VISUAL EDUCATION, INC. (A Business Corporation)
1345 Diversey Parkway, Chicago 14, Illinois

Gentlemen: Without cost or obligation please send items checked.

☐ Filmstrip "Package Plan" details ☐ Name of my SVE dealer
☐ Protestant catalog ☐ Catholic catalog ☐ Educational catalog

Name_____

School or Church_____

Address_____

City_____ Zone____ State_____

did you know
that the glorious and
inspirational tones
of Schulmerich
*"Carillonic Bells"**
now ring out
from over

FIVE THOUSAND
CHURCH TOWERS

. . . throughout
the Christian world?

Can you think of anything more appropriate and more enduring to recommend as a

MEMORIAL GIFT

. . . knowing that a Schulmerich carillon will be the only memorial of its kind in your church? When a memorial gift is being considered . . . now, or as a bequest in a will . . . write for full information. Schulmerich now offers bell instruments priced as low as $850.

NEW SOUND FILM. Now available at denominational book stores: "Mission of the Bells," 16-mm sound & color film narrated by Milton Cross.

*"Carillonic Bells" is a trademark of bell instruments of

Schulmerich Carillons, Inc.
F37 Carillon Hill, Sellersville, Pa.

SCHULMERICH
CARILLONS

They Say; What Say They? Let Them Say

Staff Size & Church Size

Dear Sir:

This is the first time that I have written to *Church Management* concerning any of the articles that I have read in your valuable publication. However, your editorial "An Extra Minister or a Business Manager," in reply to the *Life* magazine article concerning the breakdown of ministers, leads me to make this further comment.

I feel that your idea of the business manager and Wesley Shrader's idea of the multiple ministry are not mutually exclusive. In fact, I do not think that it is an either-or proposition but both-and.

In your editorial you mentioned that a business manager should be added to the staff of a church when the budget climbs over $100,000.

Unless the minister has additional help, the church to which he is ministering will never reach the $100,000 a year budget mark. This is a full sized mature church in the way that Protestant churches are operating. As we learn how to help churches grow larger than they have in the past, we may have more of them than we have at the present time. Before they get this size, however, the minister will need more of a staff than has been provided by most of our churches.

There has been a running controversy for many years concerning how large a church should be. Many have said not over 400, some said that 500 was about the right size and that 800 was the optimum that they should be. One researcher has even said that there shouldn't be any church with less than 400 members. So there has been quite a controversy over the whole situation.

In my own research I have discovered that churches can usually grow to 500 members with one minister and a building that will permit 23 to 25 church school classes, either in one or two sessions. At this point churches seem to level off. The reason is that staff limitations force them to stabilize at this level.

We have discovered, however, that if in addition to the staff already mentioned a full-time church secretary is added, the church membership increases 50% in a very short time. The minister is then able to direct more of his time to his duties as a minister and spend less time on the details that a secretary can do just as well.

Because this brings the membership approximately to between 750 and 800 members before leveling off again, other researchers have said this is the maximum for a church. All that these results mean, however, is that this is the optimum size that can be planned as long as the church has but one minister.

However, when a director of religious education or an assistant pastor is added to the church staff, a church then proceeds to grow to approximately 1200 members if enough space is provided for 40 to 45 Sunday school classes. Sunday school space always acts as a stimulus to membership growth.

When the church comes to this place in its organizational growth, your recommendation concerning a business manager is especially pertinent. By this time the church has grown to the place where it is no longer a small organization, typical of most Protestant churches. Because it is larger than most, it has to chart its own course, needing more skills than those represented in the training of ministers.

We have made studies of churches with business managers and without business managers, and we can see the effect on the growth of the churches by their being added to the staffs. Again, however, this is not the total answer since after a church reaches approximately 1500 members it will need a staff of two ministers and a director of religious education in addition to the business manager, or else the total program of the church cannot be adequately served.

To go beyond 1500 members will demand the addition of a third minister as well as the business manager to keep the growth of the church sound. A church of 1800 members must serve not alone the members and the families of those members but in addition be able to serve enough additional people who are not now members who may wish to become members of the church, and keep the membership growth on a healthy basis. Thus a church of 1800 members, with an average attendance at church school of 850, with approximately 80 to 90 church school classes, demands a full staff with ministerial as well as business experience.

This letter is not intended as criticism of your editorial but merely to trace the problem in more detail than has been done by either your editorial or the article in *Life* magazine by Wesley Shrader.

Richard A. Myers
The Church Federation
of Greater Chicago

Wants Bulletins

Dear Sir:

In seeking to improve the format and quality of church bulletins which I will be making in the future, I would like to study copies of bulletins from various churches.

Samples sent to me by your readers through your column "They Say; What Say They?" will be greatly appreciated.

(Mrs.) Carol Houts
P. O. Box H
Azusa, California

The Phantom Cross on the Empty Spire

South Miami Lutheran Church in Florida has a cross atop its spire that was not planned when the church was built. Through an unusual reflection from floodlights in a reflecting pool at the base of the spire a perfectly formed cross appears at the top of the spire during the nighttime when the lights are turned on.

The minister, Ernest Albrecht, comments: "We turned the floodlights on the spire for the first time . . . and when I went outside to look at it, I noticed the very vivid cross. I went right to the blueprints to see whether a cross had been added to the spire, but it hadn't. Next I called the architect, and he was as dumfounded as I was. He came out right away and we both stood there in amazement."

When the church was first designed, a few members noted the absence of a cross on the spire, but the design was accepted as it was. However the unintended cross has both surprised and delighted the congregation.

Many such reports as this require some stretch of the imagination, but as you will see from the pictures below, this cross is perfectly clear.

The church by night

The church by day

OUT OF THE PRESSURES OF OUR EXPANDING NATION CAME THIS NEW CONCEPT IN CHURCH FUND-RAISING

How challenging are the church problems created by a restless and prosperous people. Yet, because every problem carries the key to its solution, from these difficulties evolved a new concept in fund-raising which ideally meets today's—and tomorrow's—spiritual and physical needs.

This is the stewardship method known as *"Ways to Abundance,"* developed by Counsellors to help solve specialized problems in fund-raising, public relations and community guidance. Scores of churches of all sizes, as described in a helpful new booklet, praise the results of this plan. Please check your requests below, without obligation.

Counsellors National, Inc.
3325 Wilshire Blvd., Los Angeles 5, Calif.

☐ PLEASE SEND YOUR NEW BOOKLET, "WAYS TO ABUNDANCE"
☐ SEND FREE YOUR MONTHLY NEWSLETTER, "THE COUNSELLOR"
☐ PLEASE ARRANGE A COMPLIMENTARY PLANNING CONFERENCE
☐ PLEASE SEND DETAILS OF YOUR NEXT LUNCHEON SEMINAR

NAME_____
☐ MINISTER ☐ LAYMAN
CHURCH_____
STREET_____
CITY_____ STATE_____
PHONE_____

Suits Concerning Church Administration

Arthur L. H. Street

Whether or not the Maryland courts had jurisdiction of a suit to enjoin a pastor from alleged usurpation of power, after a congregational meeting had declared the pulpit vacant, was the principal question presented to the Court of Appeals in that state in the case of Guthrie v. Central Baptist Church of Baltimore City, 57 Atl. 2d 310. The court decided that it was a matter in which courts could interfere, but the suit was dismissed on the ground that it was improperly brought by one who had been elected moderator of the meeting.

The decision accords with the generally recognized rule that, although courts are powerless to interfere with the spiritual and doctrinal affairs of a church, there is jurisdiction to act in matters of a secular or mundane nature.

The complaint dismissed by the court charged that defendant Guthrie—appellant before the Court of Appeals—had displeased a majority of the members by subleasing the church basement to another congregation, by nonattendance upon congregational meetings, and had "arrogated to himself full authority to conduct the affairs of the church"; that he withdrew from the particular meeting and thereupon a moderator was elected by those present; that the meeting, after considering complaints against defendant, voted to terminate his services and declare the pulpit vacant; that the defendant ignored notice of the action taken and persisted in conducting services; that he broke a lock that was placed on the church building and continued to defy a majority of the congregation. The circuit court was asked to enjoin defendant from further action as pastor, etc.

The circuit court overruled Mr. Guthrie's objection that the bill of complaint filed in the name of the church corporation did not state a basis for awarding an injunction against him. But, on his appeal, the decision was reversed and the case was ordered dismissed.

The Court of Appeals rejected a contention made on behalf of plaintiff, that "any person, authorized by a majority meeting, can institute a suit for . . . the Church." Said the higher court:

> A proceeding on behalf of a church, to enforce its property or contract rights, should be instituted in its name by authority of its trustees. If the trustees refuse to institute a proceeding which it is their duty to institute, then it can be instituted in the right of the church corporation by any one who has sufficient interest in the church's property rights to entitle him to do so, against defendants, including the church corporation and its trustees. In such a bill of complaint should be averred the reason the case was so instituted, that is to say, it should allege that trustees refused to institute the proceeding, and the facts showing their duty so to do, and the plaintiff's right to sue in the circumstances.
>
> It is contended that this "suit" is concerned with church doctrine and discipline. With this we do not agree. All of its allegations are concerned with mundane affairs, and this court, as we have said, has jurisdicton to enforce property and contract rights of a religious corporation. In this respect a religious corporation is not unlike a business corporation.

ARTHUR L. H. STREET

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.

Christian Education can't wait!

The Rev. Wilbur E. Goist, Minister
Architects: Ward & Conrad, A.I.A., Cleveland, Ohio

Like many other churches today, Rockport Methodist Church in Rocky River, Ohio, was bursting at the seams. The need for more adequate facilities was desperate, and Ketchum, Inc. was called for fund-raising assistance. Behind outstanding leadership and with Ketchum organizational methods, this devoted congregation quickly raised $160,000 . . . $35,000 more than the original goal . . . for the new Christian Education Unit and Fellowship Hall sketched above.

A few other recent campaigns directed by Ketchum, Inc.:

First Presbyterian Church
Huntingdon, Pennsylvania
The Rev. J. Raymond Powell, Minister
Goal: $125,000
Pledged: $129,529

First Presbyterian Church
Kinston, North Carolina
The Rev. T. H. Hamilton, D.D., Minister
Goal: $125,000
Pledged: $131,700

Zion Evangelical and Reformed Church
Hagerstown, Maryland
The Rev. Robert W. Delp, Minister
Goal: $100,000
Pledged: $129,525

St. Mark's Episcopal Church
Cleveland, Ohio
The Rev. Charles H. Evans, Rector
Goal: $100,000
Pledged: $104,559

If your church is in need of expansion, we shall be happy to discuss your building fund plans without obligation.

MEMBER THE AMERICAN ASSOCIATION OF FUND-RAISING COUNSEL
A HALLMARK OF ETHICAL FUND-RAISING

KETCHUM, INC.
Campaign Direction • Public Relations
CHAMBER OF COMMERCE BUILDING
PITTSBURGH 19, PA.
500 FIFTH AVENUE, NEW YORK 36, NEW YORK
JOHNSTON BUILDING, CHARLOTTE 2, NORTH CAROLINA

Ministerial Oddities collected by Thomas H. Warner

The squire's son had been ordained, and on the following Sunday he was to take the morning service in his native village. He was very nervous. However, he did his best, and returned to the vestry having conducted the service to his own satisfaction.

"I think I got through the service without a mistake, John," he remarked to the clerk. "It was first-rate, Master Dick," said the clerk with enthusiasm, "I don't know as I ever heard it better done." Then after a pause, "But the old parson never gives us the evening service in the morning."

* * *

A clergyman occupied a state room on a New York liner with a fellow-passenger. After a while he began to feel a bit uneasy as to some valuables he had with him. So he took them to the purser, and said, "I should just like to explain to you that I am very pleased with my fellow-passenger, and I wouldn't have you think that my coming to you with these valuables is to be taken as any reflection on him." With a broad smile the purser said, "O, that's all right, sir, your friend has come to me with some valuables of his own, and he said precisely the same thing about yourself."

* * *

The Reverend Wesley Guard, recalling some manse memories, related a story concerning his father, who entered the Methodist ministry in 1821.

At one of his stopping places, in a remote part of the circuit, he found when he awoke that the bedroom door was a little open, and that the good woman of the house was sitting at it, spinning. When she heard him moving, she said, "Mr. Guard, it is a drizzling morning, and you had better lie on for a little while."

In about half an hour he sat up, and seeing her still keeping guard, said, "It is time I was up, and having breakfast, and getting to my next place, but I don't see my clothes." The woman said, "O, sir, I must tell you the truth. There is a fair in the next town and my man made free to put your clothes on. We expected him home two hours ago, but he has not come yet. You must stay in bed till he comes.

* * *

This news story came from Rochester, New York. "A thief who entered a hotel bedroom and stole the bridegroom's pants failed to halt the marriage today of a retired 72-year-old Methodist minister and the woman who once played the organ in his church. . . . Mr. Bristol left his downtown hotel room for a moment this morning, and returned to find his trousers gone. Luckily, the wedding ring and his wallet were in his coat pocket, and he had an extra pair of trousers. 'I'm only sorry two or three of my sermons weren't in my pocket,' he chuckled, 'they might have done the thief some good.'"

* * *

A student at Ohio State University, tells about a classmate of his who had an embarrassing encounter with his pastor. It seems that he had not been regular in his church attendance. The clergyman reproached him for his absence. The young man repeated all the usual excuses: The weather had been bad, and his car had been laid up, so he had been going to another church more conveniently located.

Then he started to say, "You know you always take the path of least resistance." But to his dismay he found himself saying, "You know the old saying, doctor, you always take the lesser of two evils."

* * *

An Irish clergyman during a service, took a snapshot of his congregation. He thus stole a march upon sleeping members who stoutly denied that they had been sleeping during the sermon. In these disputed cases the minister could appeal to his negatives.

you expand your ministry when

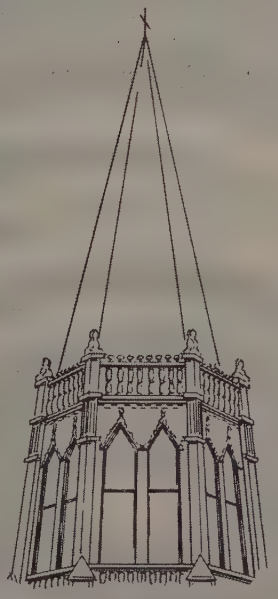
you reach the heart

with the

deagan

NEW WORLD

carillon



You expand your ministry and extend the influence of your church throughout the community when the bell music from the tower reaches the hearts of all who hear it. A majestic hymn or a beautiful carol of Christmas awakens a spiritual awareness and rekindles memories within every listener when the music of the carillon is melodic and easily recognized.

The Deagan Carillon—with its unique, patented New World harmonic tuning—gives your church the kind of flawless beauty you've always wanted to hear in bell music. A modern miracle of musical and engineering development, the Deagan Carillon is a vast improvement over old-style carillons and their present-day imitations. You'll instantly recognize the difference . . . and so will your grateful community!

We invite you to HEAR the WORLD'S MOST BEAUTIFUL BELL MUSIC

SEND FOR DEMONSTRATION RECORD TODAY

GENTLEMEN: Please send me—without obligation—complete information concerning the Deagan Carillon and a record of an actual tower performance of your New World bell instrument:

NAME _____ TITLE _____

CHURCH _____

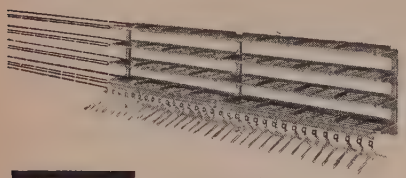
ADDRESS _____

CITY, ZONE & STATE _____

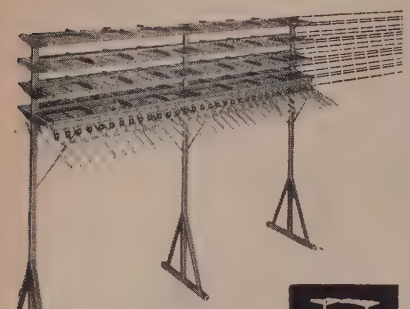
Information and record gladly sent to clergy, church officials and individuals considering a memorial gift to their church.

DEAGAN CARILLONS 1770 WEST BERTEAU AVE. CHICAGO 13, ILL.

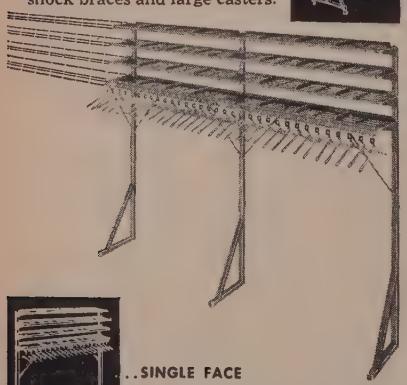
Checker®
COAT and HAT RACKS



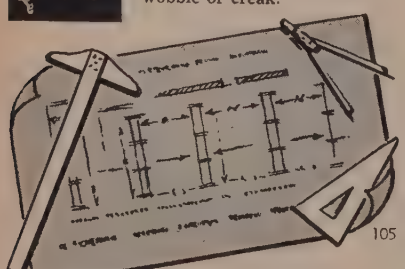
. . . WALL RACKS
Basic 2′ 2″, 3′ 2″, 4′ 2″ and 5′ 2″ units mount directly on wall. Interlocking add-on sections make racks of longer lengths and greater capacity.



DOUBLE FACED . . . .
These standard cloakroom racks (with or without checks) hold 8 coats and hats per foot of length. Also available in 4′ 2″ and 5′ 2″ portable racks—with shock braces and large casters.



. . SINGLE FACE
Stationary or portable racks fit close against wall. Sections snap-lock together to make rigid assembly that will not sag, wobble or creak.



. . . . floor layout service
Let our cloakroom and checkroom specialists suggest equipment requirements and efficient layout. Just send outline of available space, capacity desired and nature of load. No obligations, of course.

Write for Catalog Sheets, Dealer Sales Helps, CK-33

VOGEL-PETERSON CO.
1121 W. 37th St. • Chicago 9, Ill.

Ministers' Vacation

This annual spring feature of *Church Management* provides vacation opportunities at low cost for many ministerial families. Subscribers may insert at no cost, items offering to exchange parsonage and/or pulpit, parsonage only, or to supply or seek a supply minister.

If space permits, each item will run in two issues. If you complete your arrangements before the second issue is published, please notify us. This will save you from having to answer additional inquiries and save others seeking arrangements from writing to those already taken.

It is necessary that you give your own name and address so that our offices are not encumbered with correspondence.

Items for insertion in the April issue must reach us not later than March 14.

York, Pennsylvania. Evangelical & Reformed. Would like to exchange with Congregational Christian minister preparatory to union for three or four weeks in July and/or August. Prefer Cape Cod area or Wisconsin. Have had successful previous exchanges. We have modern parsonage with latest conveniences, close to Gettysburg, Pennsylvania, and Washington, D. C. **John Ellsworth Winter, 1495 Old Farm Lane, York, Pennsylvania.**

Phillips, Maine. Methodist. Will supply, exchange, or offer supply and parsonage. Small village church, comfortable parsonage in Rangeley Lakes region. 3-bedrooms, all conveniences, suitable for family. **Gertrude G. Harris, Phillips, Maine.**

Will supply. Evangelical and Reformed. Would like to supply in church of any denomination near public ocean beaches, Florida preferred. Desires either use of parsonage or honorarium. **L. M. Kutz, Jr., 29 Bellefonte Ave., Lock Haven, Pennsylvania.**

Youngstown, Ohio. Baptist. Will supply or exchange pulpit and parsonage with minister of any congenial denomination on the West coast, preferably California, for the month of July or August. This is a church of 700 members. We have two children, ages 3 and 5. **John H. Krier, 451 Mistletow Avenue, Youngstown 11, Ohio.**

Exchange

Windsor, Ontario. United Church of Canada. Will supply or exchange during July or August, or will consider minister of any congenial denomination who desires to supply this pulpit. We have a new church and a new parsonage located only three miles from the heart of Detroit. Morning services only. **Charles Lewis, The United Church of Canada, 1966 Tourangeau Road, Windsor, Ontario.**

Hagerstown, Maryland. Methodist. Will exchange with minister from New England or Canada for three weeks during the month of August. Parsonage furnished. Prefer Methodist church, but will consider others. **Robert O. Wallace, 935 Guilford Avenue, Hagerstown, Maryland.**

Yorkville, Illinois. Federated. (Congregational & American Baptist) Will supply or exchange during the month of August, preferably a location in New England, East, or West coast. Parsonage here is in beautiful Fox River country, fifty miles from Chicago, yet in rural district. We have one daughter, age one. **Dean Dalrymple, Yorkville, Illinois.**

Winona Lake, Indiana. Evangelical United Brethren. Will exchange pulpit and parsonage for three weeks during July and August with minister of any congenial denomination in or near Rocky Mountains or East coast. Honorarium for morning services. Congregation of 730 members. Parsonage on lake, private boat and motor. **V. A. Carlson, 602 North Lake Street, Warsaw, Indiana.**

Will Supply. Methodist. The author of several vacation articles in *Church Management* (one of which is scheduled for publication in the April issue) will be in Minneapolis, Minnesota on Sunday, June 23, and would like to supply the pulpit of any church in the vicinity on that day. **Milton Thomas, Clintonville, Pennsylvania.**

Uhrichsville, Ohio. Methodist. Will exchange pulpit and parsonage during July. Honorarium for morning services. Church of 950 members, brick parsonage. Many Summer sports and lakes in this area. We have three children, ages 16 and (twins) 10. Previous exchange experience. **Orville O. Wilson, 420 East Third Street, Uhrichsville, Ohio.**

Will Supply. Methodist. Will supply pulpit of church on coast of New Jersey, Connecticut, New Hampshire, Massachusetts, or Maine for three Sundays in July or August for use of parsonage. Exchange not possible. Prefer village or small town actually on sea coast. **Harry M. Savacool, 276 Main Street, Owego, New York.**

Dundee, Illinois. Congregational. Will supply or exchange during the month of July or August. Prefer location near ocean or lake in New England. Parsonage here is in beautiful Fox River country, only forty miles from Chicago's Loop, yet in the country. We have a family of four. **Harry B. Gordon, Dundee, Illinois.**

Croton-on-Hudson, New York. Methodist. Will supply or exchange pulpit and parsonage with minister of any congenial denomination. Desire location on the sea coast, or islands, or Canada. We are within forty-five minutes of New York City, and are available from July 30 through September 3. We have no children. **Carl J. Dodds, Jr., 19 Old Post Road, South, Croton-on-Hudson, New York.**

Saline, Michigan. Evangelical & Reformed. Will exchange pulpit and parsonage with minister of a congenial denomination in Northwest United States or California for four weeks in July and August. Emergency pastoral ministrations for a congregation of 500 would be expected. We are within sixty minutes of University of Michigan, Detroit, Toledo, Irish Hills, Canada, and many lakes and other recreational opportunities. We have two daughters, ages 9 and 15. **Alvin Siemsen, Saline, Michigan.**

Milwaukee, Wisconsin. Evangelical & Reformed. Would like a parsonage exchange with no pastoral duties for the month of July with Florida minister of any denomination. Miami preferred. We have a lovely new ranch home with easy access to the Milwaukee Braves baseball park and nearby resort areas. Ours is a family of four. **Eugene A. Schneider, 6901 West Winfield Avenue, Milwaukee 18, Wisconsin.**

Stained Glass • **Church Lighting** • **Custom Woodwork** • **Decorating and Murals** • **Marble and Mosiacs** • **Sculpture** • **Metal Ware** • **Church Seating**

Winterich's

3700 Euclid Avenue *Cleveland 15, Ohio*

• *Three Generations of Service to the Church* •

Your inquiries, no matter how small or large, are cordially solicited.

Ebenezer

As the Fund begins its 240th year of continuous service, it feels impelled to raise its voice in gratitude: "Hitherto hath the Lord helped us." The oldest insurance company in America, it gives credit to many good leaders who have served their day and generation. Yet the chief reason for being grateful is that God has been serving His servants through the Fund. And we hope, "by His good pleasure," to make the 25th decade the best that is to be. It will be the aim of the Presbyterian Ministers' Fund not only to study history, but to make it.

You may correspond confidently with:

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

ALEXANDER MACKIE, President

1717—Two hundred Forty Years—1957

CLARK'S "Unitype"
ESTABLISHED 1914

The name "Unitype" has for 40 years stood for exclusive perfection and long faithful service.

OUTDOOR BULLETIN BOARDS

A wide selection of 40 sizes and models offered in beautiful bronze copper or oak. Lighted or unlighted. Complete boards from $90. and up.

Also copy boards only and letters to 5" high.

Fully descriptive 24 page catalog on request.

MEMORIAL and GIFT PLATES
BRONZE TABLETS

Many small sizes of perfectly machine engraved gift and memorial plates for marking various appointments . . . also larger sizes of cast bronze plates and tablets . . . all moderately priced.

Folder B-52 lists prices on over 150 sizes sent on request.

ILLUMINATED
CROSSES

Impelling in Reverence
Beautiful — Inspiring
for Chancel or Altar
and Outside Wall
Hand fabricated of brass
Ask for Folder C-7

W. L. CLARK COMPANY, Inc.

Manufacturers of "Unitype" Products

56 Lafayette St. New York 13, N. Y.

See the difference

IN YOUR COLLECTIONS

with

YOUR CHURCH BEAUTIFULLY PICTURED ON THESE UNIQUE ENVELOPES

Your church gains prestige — members are encouraged to give more — attendance climbs — when you use these quality SIMPLEX ENVELOPES!

And you enjoy the exclusive SEALED-END feature. The perforated sealed end just LIFTS off, cutting your opening time up to 75%. Coins and bills can't enter the sealed end and get lost or torn in opening. Have us mail sample to you AT NO OBLIGATION WHATSOEVER!

MAIL THIS COUPON NOW

The Church Envelope Co., Inc.
320 Franklin St. Buffalo 2, N. Y.

Our church is interested in:
☐ SEALED-END ENVELOPES
☐ Envelopes with our church picture
☐ Dollar Size Envelopes

NAME.....
ADDRESS.....
CITY.....ZONE.....STATE.....

Try this in your Bible school

Welcome Lady

James A. Dillon

Many towns to-day have a Welcome Lady who visits the new residents on behalf of the town's merchants, giving samples of wares and introducing the stores and services available as she welcomes the new folk to town. Put the Welcome Lady to work in your Bible school.

Prepare a sash with the words "Welcome Lady" on it. It may seem morbid but go to your local florist and have him prepare such a sash using the same fancy gold letters he uses on inscriptions for funeral flowers. Since these letters are applied only by the gum on the back of them, it is suggested that they also be stapled on. They will then last longer.

Select one of the girls of the school to be your Welcome Lady. It is suggested that a different girl be chosen every two or three weeks. This allows for greater participation by the pupils and prevents any possible complaint of favoritism. Put the Welcome Lady's identifying sash of her.

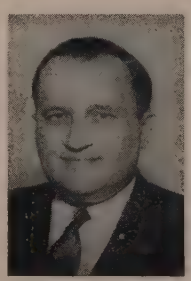
It is also advisable to secure some token for the Welcome Lady to distribute. One suggestion is the purchase of pencils—even in this day of the ballpoint pen, nobody throws out a pencil. It goes with the individual into his home, his school or office with its continual reminder of the hearty welcome your school extended. When purchased in quantity pencils may be secured at the low price of three or four cents each, depending on the quantity bought. They come in a variety of colors, with three lines of clear and colorful printing. One school purchased silver pencils on which the name and address of the school was printed in blue, and between these two lines, the invitation "welcome to Bible school every Sunday" was printed in red. Obviously this was a very attractive token and it was well received by all the visitors at the school. Do not hesitate about quantity purchases. Pencils do not spoil.

Every Sunday there should be a time in the Bible school program when all visitors present are recognized and welcomed by the leader. Select a little welcome chorus, or sing a verse of such a hymn as "Blest be the tie," and while the whole school sings their welcome, have the Welcome Lady personally greet each visitor, giving them a pencil, or whatever token you may decide to obtain. Be sure the token is something that will be kept, thus reminding your visitor of both your welcome and your invitation to return.

To encourage the bringing of visitors it is also suggested that a pencil be given to every member of the school who brings a visitor with him. Thus your regular members are urged to bring friends to the school and they are given a little reward when they do.

It may seem like an unnecessary bit of advice, but remember that sometimes the girls who serve as your Welcome Lady get a little nervous. So always remind them to smile brightly as they welcome your visitors. It is also advisable to have the Welcome Lady memorize a brief statement to be used when she welcomes the visitors and presents the token you have for them. Such a phrase might be: "We are very glad you are here. This is a token of our hearty welcome to you." Always be sure your Welcome Lady is alert and never fails to extend her personal welcome to any of the visitors to your school.

This is just a little thing in the overall program of your school. It only takes a few moments each Sunday. But it is just that extra touch of Christian warmth that expresses in an unforgettable fashion the sincerity of the welcome your friendly school extends to every visitor. Most schools are genuinely friendly but many fail to show it. Bring the friendliness of your school out into the open by having a Welcome Lady.



JAMES A. DILLON
Mr. Dillon is pastor of Mattapan Baptist Church, Milton, Massachusetts. He holds degrees from Eastern Baptist Theological Seminary and Temple University. He was formerly pastor of Community Baptist Church of Camden, New Jersey.

HOWE FOLDING TABLES

STRENGTH
WHERE IT COUNTS!

● *HOWE Folding Tables stand dependably firm despite hard use!* Each table has a riveted and welded, high-grade carbon steel understructure. This chassis, constructed around heavy steel angle iron rails, runs the *full* length of the table! Legs are 1½" square tube steel with lapped seams. Each is individually braced at the corner, thereby providing *flexible* strength at the point of greatest strain!

Howe table tops, too, are built to last. Aluminum-edged tops (all plywood, as well as Masonite, Micarta or linoleum on plywood) are *riveted* on.

Though strong enough to support 2,000 lbs., HOWE Folding Tables are light in weight and easily handled by one man!

FREE! Get complete information on HOWE Folding tables! Write today for illustrated folder containing dimensions, styles, structural details.

If it folds . . . ask HOWE!

HOWE FOLDING FURNITURE, INC.
1 PARK AVENUE, NEW YORK 16, N. Y.
Manufacturers of the famous HOWE line of tables for the home.

I AM THE CHURCH YOU PROPOSE TO BUILD

I am the church you propose to build—
The Divine Creator will inspire FAITH for me
To rise as a symbol of His goodness;
The Divine Builder will lay foundations of HOPE
From the eternal quarries of Golgatha;
The Divine Architect will create plans for me
With His sacrificial LOVE:
The Divine Purpose will abide these three: FAITH
HOPE, and LOVE in the cornerstone of
Spiritual decision.

I am the church you propose to build—
My bells will ring out the glad news
That God is still the Lord of Peace;
My spire will direct the eye heavenward—
Lifting men and women out of their sin-harnessed selves.
My door will open on hinges of welcome to
Every child of God, without prejudice or intolerance;
My windows will be glorious eyes through which
Men may see the Christ, infinite and eternal;

I am the church you propose to build—
Within my walls humanity will find:
Comfort for bereaved hearts,
Peace for a concerned world,
Tranquility for restless minds,
Repose for careworn bodies,
Fellowship for believers,
Salvation for Sinners, and
CHRIST—For all who would believe on HIM.

—Herbert E. Richards
Boise, Idaho

your church deserves the finest!

Don't compromise quality . . . buy the most lustrous, most beautiful flags made — DETTRA FLAGS. Dettra's U. S. and Christian Flags in fine Glory-Gloss rayon taffeta are custom made and of finest workmanship. Beautiful in every detail. Individual flags or flag outfits which include Glory-Gloss Flag, Oak Pole, Brass Joint, Brass Eagle or Cross, Golden Tassels and Cord and sturdy Liberty Stand. Ornaments and Stands in beautiful golden Jewelers finish.

•

For complete information see your Dettra Dealer or write Dept. CM

DETTRA FLAG CO., INC.
Oaks, Pennsylvania
Flagmaker to America for more than 50 years

Let Us Wait on Our Ministering

(From page 10)

Nor need he hesitate to take whole prayers out of the liturgies of the past. These have been hallowed by use as have some great hymns.

Great phrases of worship never die. There are many of mature years who have forgotten other parts of the services of their youth but they can remember some of the great messages of corporate prayer such as:

> O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants the peace which the world cannot give, that our hearts may set to keep thy commandments.

The one danger from using the historic prayers comes from our failure to so steep ourselves into their meaning that they actually become ours.

A Prayer for Ministers

Teach us, Our Father, the way to coming to thy presence in prayer; also give us the wisdom to lead our congregations in the way of prayer. Help us to so organize our presentation of public prayer that worshipers may know that they have been in the presence of God. Amen.

III. Our Ministry of Influence

Religion is a subject which is taught in our church schools. But probably more people receive their religious impressions from informal situations than the classrooms. Little children certainly have impressions from home situations; youth is influenced by the society in which it finds itself. Playgrounds, clubs, social events—all have an influence. There is a parallel here for the minister. He leads men to God through his formal service of worship, prayer, and instruction. But he also influences men to Christian conviction by his daily life in the home, on the street and in his contacts with his fellow men.

The most influential minister on a committee, as far as bringing Christ to men and women, may not be the minister with the greatest church nor the one with the largest salary. Rather he is the one who through his own consecrated and healthy life unconsciously leads people to believe that the religious experience is a pleasant and profitable way of life.

The story of Jesus, the master craftsman of life, teaches us this truth. His appearances in the synagogues and the Temple do not take many pages of the Gospels. But his contacts with people are found on every page. He influenced men and women, boys and girls, as he walked the highways, watched the birds and the flowers, met in their homes, and joined in their discussions.

I knew a minister who had much of this spirit. A citizen of his community said of him, "He is just the kind of a man who lives just the kind of a life that makes me feel I can trust him completely."

These informal relationships of the minister with his own people and the community count big in the area of personal influence. There was a lot of sense in a comment in a novel on ministerial life. Said an old timer in the community:

> I can stand a middling plumber and I can stand a middling banker but God keep me from a middling man of God.

A Prayer

We pray, today, our Father for a complete dedication to Thy work which calls for sincerity of thought, speech and action. We pray for a faith which influences us both physically and spiritually. Make us men and women of helpful influence. Amen.

IV. The Ministry of Leadership

The local church is an organism. Saint Paul compares it to the human body. The body has many parts but they are synchronized so that they work together as one unit. Each body has hands, feet, legs, arms, eyes, and ears. But it also has a head. The various parts of the church correspond to these units of the body. The local church also has a head—that head is the minister.

Model 494 Solid Kumfort Chairs That Fold are shown here.

Solid Kumfort CHAIRS THAT FOLD

in the First Church of Christ Scientist

WHITTIER, CALIFORNIA

SOLID KUMFORT Chairs That Fold are used in this new and modern church to provide comfortable seating for congregation, classes and committee meetings.

They are beautiful, comfortable, dignified . . . easily portable to any part of the church or educational rooms where they may be needed. A large number may be stored compactly in any convenient closet for overflow seating. Best of all, they are built for years of rugged service.

Ask for portfolio showing many attractive Wood and Magnesium models.

THE SOLID KUMFORT FOLDING CHAIR

LOUIS RASTETTER & SONS COMPANY

FINE FURNITURE THAT FOLDS • ESTABLISHED 1881

1338 Wall Street • Fort Wayne, Indiana

The wisdom and leadership of the minister means the success of the local church. His attitude toward his co-workers; the reaction of his own personality under the pressures of parish duty; his concepts of leadership, make or break the local church. Position alone does not make a good leader. He is not made by wearing a uniform or using a heavy voice. The average person reacts better to wisdom than force, to courtesy rather than command.

Here are several suggestions for getting cooperation with the official board. They have worked for others and will probably work for you.

1. Know your officials individually. It is much better to have a friendly contact with each one than to know the rule book for leadership from cover to cover.

2. In assigning tasks to your co-workers either give them tasks fitted to their talents, or else give them tasks which you think they can be developed to master.

3. Give them guidance but do not expect that they will follow your instructions in every particular. As a rule a leader develops better when allowed to use his own judgment. Make sure that he is competent of good judgment, then trust him.

4. Learn to say "we" instead of "I." The personal pronoun "we" is a stimulating word. The leader who is always saying "I" may take a lot of glory in his achievements, but sooner or later failure comes. If one man takes credit for all the successes, he may find himself being held responsible for the failures as well.

5. Do not ask loyalty for yourself but do not hesitate to ask for loyalty for the program which you recommend. You can fight for a program but when a minister defends himself, whether he wins or loses the immediate battle, he loses in the end.

A Prayer

Our Father in Heaven, help us thy servants to put first things first. As we seek to build prosperous churches give us the right perspective of our own personality. May we seek the Kingdom of God and its righteousness believing that our program keyed to this ideal will succeed. Amen.

V. Ministering to the Home

There is a time-worn adage which insists that "a home-going parson makes a church-going people." Some will argue that there is no truth in the slogan. However, if the reader will look back a generation or more to the time when pastoral calling became unpopular, he will see that the decline of church attendance paralleled the decline of pastoral calling. Within the last few years, there has come a new emphasis on pastoral counseling and church attendance is reviving.

There is no conflict between house-to-house calling and pastoral counseling. They complement one another. The first is the all-inclusive program in which the minister lays out a program and visits each home. The second is related to the special instances where trouble has developed to a stage that it demands special attention.

The overall, house by house, calling gives the minister a look into the daily lives of his people. If he has the faculty of quick observation, he can detect in a very few minutes the relationship between mother and children and between husband and wife. He can learn more about the economic and spiritual life of a family in a visit of twenty minutes than he can by their church attendance over a long period of time. For instance, a single cutting, nasty remark about the husband reveals the lack of mutual love. Hysterical scolding of children gives indication of a serious nervous condition which needs help. If these situations are detached in the early stages, the wise minister may be in a position to check their growth before the situation becomes critical.

Counseling as a special task takes over when the conflict is brought out in the open. No minister can avoid the responsibility of this cure of souls. But the conventional, foot-tiring process of house by house calling and its new brother, family counseling, must work together.

A Prayer

O God, who has established thy people

For professional religious workers

PROTECT YOUR FAMILY WITH $6,000 DIVIDEND-PAYING POLICY AT THE SAME PRICE AS THE USUAL $5,000 DIVIDEND-PAYING POLICY!

Full Time Religious Workers are entitled to a lower cost "preferred risk" policy and the savings are substantial. An individual can buy life insurance at $2 to $7 per thousand less than from most mutual companies, depending on his age and the type of policy.

Included In This Group Are Ministers, and all other full-time religious workers —as well as their wives.

New Double Protection Plan gives you *twice* as much insurance at only 25% to 35% added cost. As an example, at 35 years of age, a man pays only $55.43 the first year and $73.43 thereafter for a $5000 policy on the Double Protection plan. Think what $5000 would mean to the happiness and well-being of your entire family!

New Major Disability Policy: Even if you have adequate life insurance—or short-term protection against accidents—you may not be covered against a long-time illness or accident. The MLCU Major Disability Policy helps cover this problem. Payments begin at the 4th month of disability and can run as long as 10 years. *Inquire for details now.*

SINCE 1900

Licensed by State of Minnesota

THE MINISTERS LIFE AND CASUALTY UNION

10234 Ministers Life Building, Minneapolis 16, Minnesota
In Canada: 30 Bloor Street West, Toronto 5, Ontario

Gentlemen: Please send information on:

Double Protection Plan ☐ Major Disability Policy ☐

NAME_____

ADDRESS_____

_____

DATE OF BIRTH_____

DENOMINATION_____

in families, help us who minister in thy name that we can direct those who look to us for help. Show us how we can lead the tired and weary into ways of understanding and bring reconciliation in cases of family tragedy. In Jesus name, we pray. Amen.

VI. Our Ministry to Little Children

At the beginning of our century, the slogan of Protestantism was, "The Youth for Christ in Our Generation." Under the leadership of that day, this cry was heard throughout Christendom. The new slogan for our day has shifted the emphasis to little children. Now it is "The Little Children for Christ." This new revival of religion which the church is enjoying is related to the increase in the birth rate. These post-war parents are good fathers and mothers. They are seeking for their children the best in church facilities and religious education.

A visible evidence of this is in the hundreds of new church buildings which are now dotting our nation. The little children really get a break in these structures. The rooms for nursery, kindergarten and beginners are a joy to behold. From the crowded basement space of a generation ago, the children have been removed to clean, well-lighted, spacious rooms above the ground level. Generous areas give the teachers the opportunity to use the best educational equipment and methods.

The wise minister of today includes the little children in his ministry. The joy of parenthood is a subject to be included in his pre-marital counseling. All church parents should be invited to bring their babies to the church for baptism. If your particular church does not sanction infant baptism, plan a service for the consecration of infants. It does not have the theological implications but does cement the little children to the church. Have the parents bring the babes in arms to the altar or communion table for consecration. Use appropriate words and have the parents take vows that they will bring them up in the nurture and admonition of the Lord.

Follow this with a conscious ministry to the little ones. See that the church school has the equipment which it needs. Remember them with birthday cards and through the visits to the classrooms and homes. This may be one of your most constructive ministries.

A Prayer

We thank Thee, Our Father, for the gifts of these little children. May we be able to guide their active feet in ways of righteousness and happiness. Make them a blessing to our churches and their homes. Amen.

A DAILY PRAYER

Thou knowest, Lord, my need each day,
Keep close beside me, then, I pray,
And if I tempted am to stray
O bring me back upon Thy way.

I know myself, Lord, weak and frail,
I know how wrongful things assail,
But where Thy power doth avail
Then naught of evil can prevail.

Into Thy Hands, I, Lord, commend
Myself, my loved ones, to defend,
Give me in all this day may send
True perseverance to the end.

Thou knowest, Lord, my need this day,
Be Thou my Guide, my Strength, my Stay,
At each day's close grant this, I pray,
That I have tried to keep Thy way.

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

fi-del'i-ty (fĭ-dĕl'ĭ-tĭ ; fī-), *n.* **Faithfulness; careful observance of duty or obligations; esp.: a Loyalty. b Exactness; accuracy.** Example, Hillgreen-Lane construction.

Syn. See Hillgreen-Lane representative.

HILLGREEN-LANE ORGANS
ALLIANCE 5 OHIO PHONE 7238

Represented by:

South	WM. D. MANLEY ATLANTA, GA.	614 PAGE AVE. N. E. Phone DRake 35112
	NORMAN A. GREENWOOD ASHEVILLE, N. C.	P. O. Box 363 Phone 37286
West	JOHN M. McCLELLAN WICHITA, KANSAS	2219 S. TOPEKA ST. Phone AMherst 28161
West Coast	WILLIAM N. REID SANTA CLARA, CAL.	P. O. Box 363 Phone CHerry 30628
North Central	D. BYRON ARNESON MINNEAPOLIS 22, MINN.	120 N. Meadow Lane Ph. FR 43952

TUBULAR STEEL
FOLDING CHAIR
NUMBER
76

THE ANSWER TO PUBLIC SEATING PROBLEMS

Looking for a chair that will take heavy abuse and still retain a fresh, new appearance? Here it is — Hampden's No. 76 — a chair that is built to take it. Chip resistant finish, tubular steel construction, handsome design and appearance make this first choice with people who know public seating requirements.

Hampden SPECIALTY PRODUCTS, INC. EASTHAMPTON · MASSACHUSETTS

Write Department 3C for illustrated brochure of complete line

The Morning Glory

(From page 18)

reasoning and their faith, that the Lord, who had emerged from the grave, and had thereby vanquished death, had the power to vanquish all death, whether it enthroned itself in body, mind or soul. This was their faith, as this was their evangel, that in Christ we, too, can rise out of death into newness of life, that just as he walked out of that tomb we too can walk out of the grave and graveyard of our own corrupt past, and in vigour and sweetness of being become alive unto God.

> I hold it true with him who sings
> To one clear harp in divers tones,
> That men may rise on stepping-stones
> Of their dead selves to higher things!

Ay, but those lines omit the evangel. It is true that man can take his own dead self, and stand upon it, and use it as a step into a larger life of blessedness and sacrifice, but the energy wherewith to rise upon the dead self is only to be found in "the power of the resurrection." That is Paul's gospel, and there is no other. We rise with Christ, we are risen with Christ. Because of the Lord's Easter-morn we may pass out of our three days of death and corruption, and may rise to the "higher things," and have our own Easter-tide "in heavenly places in Christ Jesus." That is what the apostles found in the resurrection, vitality enough to quicken all the dead, whether the corruption be in body or in soul. "In Christ shall all be made alive."

And surely we have a wonderful symbolism of all this in the mystic movements of the spring-time. If anyone would be besieged by suggestions of the resurrection, let him look about in garden and in field and he will see the quickening glory. Spring is ever a gracious time to me. Never do I so intensely feel the pressure of the quickening Spirit as when I see the black hedgerows bursting with their flooding life into green and tender leaf. Never do I so realize the surging, encompassing energy of God's resurrecting presence. I can pray with more intimate and eager communion, when the dominion of winter is breaking, and the time of the singing of birds is come. "In Christ shall all be made alive!"

I would have the resurrection power flow into my dead affections, and make them bud in tender sympathies, and gentle courtesies, and all the exquisite graces of the heart of my Lord. And I would have the resurrection power pervade my dead conscience, and make it act with hallowed sensitiveness, with fine scrupulous feeling of the sacred and the profane. And I would have the resurrection power possess my mind, and make it fertile in noble ideals, in holy purpose, and in chivalrous resolution. Wherever there is death where there ought to be life, let there come an Easter dawning and the spring-tide of our God. And that possibility is just the apostolic evangel, and it is born in the light and joy of the resurrection of our Lord. Again and again I would say, "In Christ shall all be made alive!" "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." "Because he lives, we shall live also!"

Right as Ultimate Might

And lastly, to the early apostles the resurrection had this further significance, that in it right was manifested as the ultimate might. It had seemed to the apostles as though the truth had been defeated, that it had been over-whelmed by hordes of wickedness, and that amid the laughter and ribaldry of its foes it had sunk in complete and final disaster. But on the Easter morn the truth emerged again. It snapped the cerements of the grave, and reappeared almost before the laughter of the enemy had ceased. "Vain the stone, the watch, the seal!" "Truth crushed to earth

SYMBOL of TRADITION
L. L. SAMS AND SONS
OUR 59th YEAR
These distinctively designed pews by L. L. Sams & Sons will add comfort and beauty to your church interior. When planning to build or remodel, be sure and send for L. L. Sams & Sons free brochure No. C-2. Your inquiry will receive prompt attention.
DESIGNERS and MANUFACTURERS of DISTINCTIVE CHURCH FURNITURE
L. L. SAMS AND SONS
Waco, Texas

Dirt can't anchor...

...sails away with

Cindet

all-purpose liquid detergent

DIRT FILM breaks up on contact with Cindet suds. The particles ride up inside the bubbles—cannot anchor — literally sail away via your suction or mop pick-up.

The job is easier — the surface is cleaner. Dilute in lots of water — hard water makes no difference. Use on any kind of flooring—any surface that can stand plain water.

For free sanitary survey of your premises ask your Dolge service man

dependable DOLGE

WESTPORT, CONNECTICUT

BEAUTIFY YOUR CHURCH NOW

with economical, superbly designed quality church furniture by National. *WRITE TODAY FOR OUR COMPLETE CATALOG*

National CHURCH FURNITURE CO.

821-23 Arch Street, Philadelphia 7, Pa.

shall rise again!" I say that the apostles laid hold of this as one of the primary significances of the resurrection, the vital tenacity of the truth, the indestructibility of the right, its sure and certain resurrection. If we cannot permanently bury the Christ, we cannot permanently bury the Christ-like; if one emerged from his temporary grave, so assuredly will the other. Right is the ultimate might, and all the forces of hell cannot gain-say it. It may seem at times as though truth is a frail and fragile creature, a tender presence in a tempestuous day, and men may take her, and scourge her, and crucify her, and bury her in a sealed and guarded grave; but, as surely as right is right, and God is God, that buried frailty shall reappear in invincible majesty, and shall incontestably dominate and command the affairs of men. That is apostolic teaching; and, therefore, written in this faith we have that wonderful ending to Paul's great resurrection chapter in his letter to the Corinthians. Have we marked its culmination? "Wherefore," he says, in the closing verse, when he has just taunted the beaten forces of death and the grave, and sang anew the praises of the Lord, "wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Do we mark the force of the succession? He seems to say, "Your Lord emerged from the grave in irresistible strength and glory. There were no bonds strong enough to hold him. He broke them all like tender threads. There was no grave mighty enough to imprison the truth; all the stones were rolled away! So shall it be with the truth in our life and service. It shall not go under in endless defeat. Our strength shall not be spent for nought, precious water easily spilt upon the ground. Every bit of truth shall live, every bit of chivalrous service shall abide for ever." "Wherefore, be ye stedfast, unmoveable"; go on living the truth, speaking and doing the truth, even though immediate circumstances crush you like a juggernaut—go on—there is resurrection power in the truth, and it shall reappear and surely conquer, and your labour shall "not be in vain in the Lord." And so it is true, what we learned in childhood, for the Easter morn confirms it, "Kind words can never die, no, never die!" And so it is true what is said by Oliver Wendell Holmes, "Truth gets well if she is run over by a locomotive, while error dies if she scratches her finger."

Truth crushed to earth will rise again,
The eternal years of God are hers,
But error wounded, writhes with pain,
And dies amid her worshippers.

"He is risen!" And in our Lord's resurrection is the pledge of all that shares his nature.

I Am There

(From page 8)

All this happened so suddenly and just a while ago, but it seems like an eternity.

A part of me wants to leave this hill of death. It is too much. And yet, another part of me wants to remain. Why, I do not know. Perhaps it is the coward in me that trembles in weak resignation. Perhaps there is a finer strain that is hoping against hope that the Nazarene will yet assert his power.

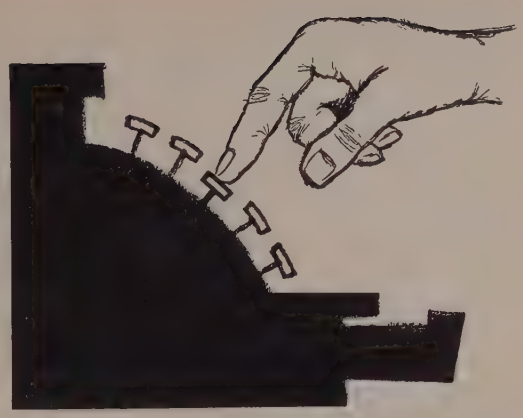
The surging mob must have something like this in mind, not as a hope, of course, but as sinister sarcasm. "He saved others, let him save himself if he is so clever," it is chanting. I look around me to see if I can recognize some of the faces. I see some who were acclaiming him king last Sabbath. Whether they were sincere or caught up in the hysteria of the crowd last week, I'll never know. It is easy to see the scorn on their faces now. I see some who had eaten the loaves and fishes that day. Now that there were no more "hand-outs" they had no use for the man they had been calling "wonder-worker." "He saved others but he can't save himself." The mob is in a frenzy again. "The nails are stronger than any words he ever spoke," some one shouts. "He said he was the Messiah. But he was only a carpenter's son with a grand delusion. He said he would rebuild the temple. You'll have to get down first, won't you, carpenter, if you are going to do any building? Why not a little miracle, if you have any left."

The taunts sicken me. I want to lash out at those around me. But I check my angry words. What good will it do? Silence seems the best strategy, or is it? Shouldn't I get up on that rock over there, and try to calm the mob? Shouldn't I let them know that everyone is not going along with them in this madness? But what would be the good of it, anyway? If I stick out my neck, I may get it stepped on."

Mary Weeps

My reverie is broken by sobs. It is Mary weeping, right beside me. "I suppose I should have known that it would all end this way." It was in a whisper to John, but I caught it. "He was always doing such strange things, the unexpected, and it so often was contrary to the conventions and customs. Like the day he tarried behind in the temple to talk to the learned men. I can still remember his words: 'Why did you worry about me? I just couldn't drag myself away. I just had to listen to them talking about the things of my Father!' I wondered about those words all through the years, and he never ceased getting the strangest ideas. As he grew older he would talk for hours with the village rabbi. Why did he ever leave home? He was always getting into trouble because he upset so many nice people.

PROGRESS THROUGH COOPERATION



You're in Business

You have set up a Christian publishing business with clear mandates: to service your teaching program; to publish literature to advance your global mission; to merchandise approved church supplies.

It is a cooperative enterprise, meant to serve all the churches of your distinctive group.

Bypass this business, and you deprive your teaching of its best resource and you starve your larger witness.

Support it: your dollars do double duty.

YOU NEED YOUR PUBLISHING HOUSE

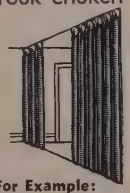
YOUR PUBLISHING HOUSE NEEDS YOU

SEND FOR A CATALOG
of your official church publishing house

Write direct, or to Protestant Church-owned Publishers Assn., 1538 PNB Bldg., Broad & Chestnut, Phila. 7, Pa.

ENRICH AND MODERNIZE YOUR CHURCH AT AMAZING LOW COST!

Room Divider
DRAPE & TRACK



Custom-made in all sizes—many colors. Smoothly-operating, easy-to-install ceiling track—no remolding.

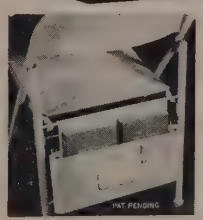
For Example:
8-H x 10-W
ONLY $38!

PULPIT BACKGROUND
Rich choice of colors and fabrics—all sizes!
For Example:
5′ x 9′ in #A Plush—$42!

STAGE CURTAINS
Rich velour—any size!

Send sizes for free estimate and samples of the above to:
CAMDEN ARTCRAFT—Dept. CM-37
180 N. Wacker Dr., Chicago 6, Ill.

FOLDING CHAIR USERS HERE'S THE ANSWER!



A REASONABLY PRICED METAL DETACHABLE BOOK RACK

Models to fit any Folding Chair.

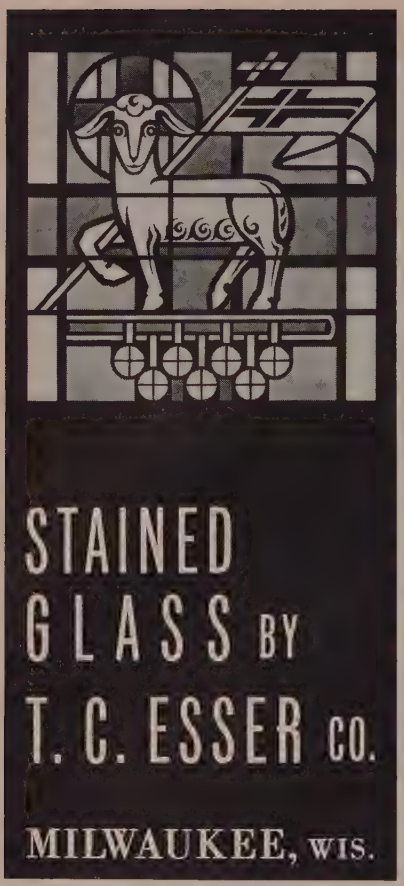
Stays put without nuts or bolts. Most chairs can be folded with rack attached.

Holds Hymnals, Communion Cups, Envelopes and Pencil

Adds Dignity to Services—Saves Hymnals
Also Models for Straight Chairs, Pews, Opera Seats

For details, contact your Church Book Store, or

Amburn's Church Accessories
BUIE'S CREEK, NORTH CAROLINA



Gradually he drifted farther and farther away from the rest of us, until he was saying that those who did the will of God were his real relatives. Somehow, I knew I had never lost his love, and I never gave him up. But now I will have to give him up. This cruel cross will force me to do what nothing else has been able to do. His death will be the death of all the hopes and dreams I had when he drank at my breast and I fingered his little curls."

John is stepping closer to her now. He is putting his arm around her. She looks up at the cross. Jesus smiles down upon her and that seems to reassure her. She seems to be full of peace as John gently leads her away.

I move about in the crowd. A strange reluctance keeps me on the hill. A surge around me sends me stumbling against-of all people-Caiaphas, the high priest. He evidently has tried to disguise himself, for he does not wear his highly colored priestly robes. Some kind of somber thing hangs loosely over his shoulders. But there is no mistaking those snake-like eyes, and curling lips, and haughty mien. It was his cool, calculated plan that has done more than anything else to put the Nazarene on the cross.

His sudden jostling has evidently disturbed him. He must fear recognition. Almost apologetically he tries to explain: "I wanted to see this mad-man suffer. He has caused me enough humiliation and suffering. He hangs there because I put him there. I wanted to see his end. I know it is unbecoming of my office to be seen in a crude mob like this. But I must endure all this in order to see the defeat and death of this man who threatened to destroy the temple and who in his own words said that he was the Christ, the Son of God. Did you ever hear such blasphemy? But the tragedy of it all has been the credulity of the common people. They were beginning to believe him. They were forsaking the religion of their fathers and running after this carpenter. Some hung on every word he spoke. Something had to be done to save the people from this false religion. I have acted. Now the faith and the temple are preserved. This Galilean is dead, or almost so. Faith of our fathers, living still." Thus Caiaphas speaks, and I tremble, not because of the fate of the Nazarene, but because I see in Caiaphas the corruption of a religion of convention and custom. How easy to have the form of religion without its force. We may be familiar with its vocabulary and ways of worship but there is no knowledge of the transforming power of God. Thus do we tend to defeat the faith rather than live in all its glowing vitality.

The shouting has died down now. Here and there a taunt is flung at the center cross. A jeer breaks out on the edge of things. And then quiet. Suddenly the silence is broken by a torrent of cursing from one of the revolutionaries. "Can't you see how we suffer? If you are the Son of God, take us down. Save us and yourself." And then more cursing.

But the man on the farther cross—Dismas is his name—reproves his companion-in-crime. "What has this man done to you that you condemn him? He has done nothing wrong. But we are getting what we deserve. Quiet down." He turns to the Nazarene and says: "Do not forget me when you come into your kingdom." The parched lips of the Nazarene are moving. His face writhes with pain. "This very day we will be together in paradise." These are words of comfort for the considerate rebel. He smiles faintly, and there is a new determination about him.

Dismas, I understand, is an old schoolmate of the Nazarene. He was always somewhat of a dreamer. He had always looked forward to a new day for our homeland. I guess he must have felt that in the Nazarene idea of the kingdom there was hope. I've heard that he wanted to join forces with his old school chum, but when the Nazarene said he would have nothing to do with violence they parted company. The words of Dismas sound as though at last he has caught the reality of the kingdom the Nazarene wants and is now ready to be a part of it.

Peter's Denial

The crowd has thinned out a little now. It is possible to sit down and there are little clusters of people here and there. Over yonder, somewhat apart, stands a lone figure. It is Peter, Simon Peter. I would recognize his rugged stature anyplace. Wondering what his feelings are, I move toward him, not certain if I should intrude. He is evidently feeling upset. He seems to want to talk. "This is hard to take. Not only because it is a cruel way to treat a good man, and it means the end of my hopes, but it almost seems as though I had a hand in the death of my leader."

"What do you mean?" I ask, sensing the pain in Peter's soul.

"Well, you see it is like this. I had told my master that I would never let him down. But he gently put his arm around my shoulder and said: 'My dear fellow, I wouldn't be surprised if you do it several times before dawn.' And I did let him down! I never should have followed when he was arrested. But all the other men were in hiding, so I thought one of us should be on hand to keep track of matters. I didn't stay in the shadows. I was in the midst of things, where I could see everything. And that was another mistake. I was getting warm by an open fire when two or three times a maid came along and accused me of being one of his followers. This I denied, strongly, loudly. I was scared to death. Just then the trumpets sounded and I realized it was dawn. And then the prophecy of Jesus

came back to me and I was humiliated as I realized that in my denial I had let my master down. A little later, Jesus, under guard, passed me, and gave me such a tender look that I was overwhelmed. When I look at him on the cross now, all this comes back to me, and I want to run away from myself and everyone. Someday, somewhere, I hope I can meet him and ask his forgiveness. As for the future, there isn't any. I guess I'll have to go back to fishing."

The somber spirit of Peter reminds me of the darkness that is falling. It is only about the sixth hour of the day. But dark clouds have covered the sun. A storm is coming up the valley. The wind is beginning to whistle, and takes on greater fury, shrieking as though the world were in pain. Frightened women grab their children by the hand and seek out the shelter of a rock. There is something uncanny about it all,—the palled sky, banked by black clouds, the hillside a whirling mass of branches and rolling stones. Many are praying. The soldiers stand resolute, watching the swaying crosses. Could it be the end of things? Is nature in convulsion because of the cruel death of the Nazarene? I move closer to him, just in time to see his eyes open and his lips move. I strain my ears to catch what may be his last words. "It is finished." And then a pause—a long pause, "Father, into thy hands I commit my spirit." And with these words he dies.

The storm is over. Most of the people have gone home. Tomorrow will be another day. Everybody will settle down as though nothing had happened. Children will play in the street, women will talk in the yards, men will be selling in the market place. Well, I guess I might as well look around for a fish market to buy.

AFTERTHOUGHT

"We should have planted shrubs,"
she said.
"That wouldn't need a lot of care.
Crepe myrtle, lilac, flowering
quince—
I know the place looks awfully
bare.

"But we were busy all the years
With raising children—ours, and
then
Manette's four boys. All grown and
gone.
All grown, we think, into fine men.

"And we are hardly able now
To care for flowers. We're getting
on.
But we never thought the place
looked bare
Until the boys were grown and
gone."

—Jane Merchant
in **Think About These Things**
published by Abingdon Press

flip the switch!

and VICTOR GUARDOMATIC SAFETY FILM TRIPS go into action

With Victor's exclusive Guardomatic Safety Film Trips always on the job, films are completely safe. Your own and rented 16mm films are safeguarded. Your film budget can go toward building a finer church film library. This Victor feature also increases projector usage because it builds operator confidence.

CHECK ALL THESE ADVANTAGES OF VICTOR 16mm PROJECTORS:

1. Easy 1-2-3 threading and operation
2. Hi-Lite optical system for maximum screen brilliance
3. Sapphire-tipped shuttle for longer service
4. Lubrimatic Oil System with one-spot filling
5. Still picture, reverse, power rewind, and many others

SEND FOR DETAILED LITERATURE TODAY!

VICTOR *Animatograph Corporation*

Dept. G-37 Davenport, Iowa, U. S. A. • New York — Chicago

Quality Motion Picture Equipment Since 1910

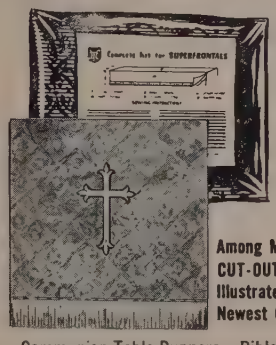
AFFILIATED WITH THE KALART COMPANY, INC., PLAINVILLE, CONN.

SAVE UP TO 50% on Finest Quality Vestments for Altar·Clergy·Choir

Completely Packaged, Ready-To-Sew

CUT-OUT KITS

with Easy-to-Follow Instructions for your Volunteer Workers



Among Many CUT-OUT KITS Illustrated in Newest Catalog:

• Communion Table Runners • Bible Markers • Choir Hats • Choir Robes • Choir Stoles • Clergy Surplices • Sacramental Linens • Altar Covers • Superfrontals • Full Frontals • Pulpit and Lectern Scarfs • Eucharistic Vestments

Women who like to sew enjoy making handsome Vestments from CUTHBERTSON CUT-OUT KITS. Everything complete including sewing threads, etc. Custom-quality fabrics are all perfectly centered, marked and cut. Wide selection of imported silk appliques. Easy-to-follow instructions are enclosed. Save up to 50%.

Write Now For Complete FREE Catalog

MAIL COUPON NOW FOR NEW CUT-OUT KIT CATALOG complete with Prices and Order Forms and including ALTAR GUILD SUPPLIES of By-The-Yard Fabrics, Transfer Patterns, Embroidery Thread, Needles, Frames, etc.

Completely Packaged with Easy-to-Follow Instructions for Volunteer Women Who Like to Sew.

J. THEODORE CUTHBERTSON • INC.

2013 Sansom Street **Phila. 3, Penna.**

Gentlemen:
Please send me your FREE catalog on CUT-OUT KITS and your Altar Guild Service

NAME_____

ADDRESS_____

CITY_____ ZONE_____

STATE_____

CHURCH NAME_____

DENOMINATION_____

M37

Call your congregation to prayer with VERDONIC BELLS, America's most Beautiful electronic Bells . . . glorious peals and inspirational bell music at a moderate cost . . . 168-hour program, day and night . . . *completely automatic.*

- Single Bell
- Peals
- Carillons
- Time Strike
- Westminster Chimes
- Toller
- Tower Music
- Record Player

VERDONIC BELLS are engineered to meet conditions of your church. Made by VERDIN the Bell Ringers of America for over 40 years.

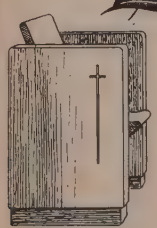
SEND COUPON TODAY FOR FULL DETAILS

THE I. T. VERDIN COMPANY
581 Dandridge St., Cincinnati 10, Ohio
Please send complete information about America's Most Beautiful Bells, VERDONIC BELLS.
CHURCH_____
BY_____
ADDRESS_____
CITY_____ STATE_____

THE I. T. VERDIN COMPANY
581 Dandridge St. • Cincinnati 10, Ohio
"The Bell Ringers of America"

Each piece of church furniture is precision built to last and give lasting enjoyment, whatever the style or finish you select.

Leird



The name that means leadership

✦

Direct inquiries to:

LEIRD MFG. COMPANY
2816 West 16th Street
Little Rock, Arkansas

Spice For the Bread of Life

Norman Godbey

We sing, "Tell me the old, old story" and it is a wonderful old story of Jesus and His love. But it should never be allowed to become *old.* It is ever new and fresh and vital! When it becomes *old,* it is not the gospel that is so, it is our expression of it. Therein lies a perpetual problem: How to keep the expression of our faith from sinking into the rut of a dull, deadening routine. How often the worship service becomes a carbon copy of the service of the week before, and the week before that, and the week before that, with the exception (?) of the sermon.

Even those informal week-night services are in danger of this blight. Perhaps that is one of the things that has "killed" the old fashioned prayer service in many of our churches. Granted that a spiritual anemia was the basic cause of the death, the disease may have developed in the direction of a dull, lifeless routine. Spirituality means *life!* And life is never dull and insipid for long, not the way God planned it. God displays an amazing wonder of variety of life as it comes from His hand. "Variety *is* the spice of life."

One suggestion for adding some of this spice to the Scripture reading of an informal worship, such as the mid-week service, is to read a familiar poem that has some aspect of the Christian message and ask the worshipers to think of various Scripture passages and verses which express the same truths as the poem. After the poem is read, the group can quote or read the verses that came to their minds as they heard it.

One I used this way was Sam Walter Foss' "The House By the Side of the Road." In our use of it the commandment, "Thou shalt love thy neighbor as thyself" was suggested by the poem, especially the lines,

> "But let me live by the side of the road
> And be a friend to man."

The second stanza that describes the mixed goodness and badness of man suggested Romans 3:23. The opening sentence of the First Psalm was suggested by the author's lines,

> "I would not sit in the scorner's seat,
> Or hurl the cynic's ban—"

Many other verses from the Bible came to the minds of the listeners as they listened to the poem, such as Galatians 6:2 where Paul writes, "Bear ye one another's burdens, and so fulfill the law of Christ." Thus we had an interesting Scripture reading that was different.

Another way to give variety to the Scripture reading is to relate the reading to present day happenings. Current events can be culled from the news and Bible verses that apply read or quoted and the application made in a sentence or two. For instance, news of famine in India or drought in our plain states might remind us of Joseph in Egypt and the words of St. John in I John 3:17: "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" Floods in New England or California might remind us of the story of the great deluge of Noah's day and God's promise never again to destroy all flesh by a flood. Genesis 9:8-12 might be read. Race incidents should recall Paul's words on Mar's hill: Acts 17:26. Comparisons and contrasts with the prodigal son, the good Samaritan, the question of paying taxes to Caesar, and such, will often be easily provided in the news.

Other ways to vary the Scripture reading is to relate the Scriptures directly to the hymns selected; or to have several short, familiar passages, such as the Twenty-third Psalm, I Corinthians 13, etc.

Mr. Godbey is pastor of State Street Baptist Church, Rockford, Illinois, and is the Central Area Vice President of the Ministers' Council of the American Baptist Convention. His degrees are from Ottawa University and Northern Baptist Theological Seminary.

NORMAN L. GODBEY

Have sufficient Bibles on hand and ask the worshipers in a certain pew or row each to read one selection silently and those in another row read another selection. Ask them to see what new thought or facet of truth they can find in the familiar passage. After each has had time to read his passage carefully, ask those who saw something *new* in the passage to relate it. Again you will likely have an exciting experience in reading the word of God.

Dramatic reading against a background of music is also effective if well done. These are some suggestions for adding "spice" to the Bible reading. Of course, other parts of the service need to be vital and sometimes varied, too.

Variety may be the "spice of life" but one cannot live on spice. We need meat. That is to say, these techniques are to be used occasionally, interspersed with the more dignified reading by an individual or by the group responsively or in unison. We must remember that life comes from the Spirit and not from mechanics, so let us undergird our services with prayer. Mechanics are good only when directed by the Spirit of God.

A HYMN FOR EASTER

What's the meaning of this throng
Gathered here this Easter day,
Don't you know that Death has power
No one on the earth can stay?

Chorus:
Christ has risen from the grave,
Christ the strong, the true, the brave;
Christ the Son of God has come,
Christ has risen from the tomb.

How can sorrow fill our hearts,
How can human lips be still
When a song is born within,
Music that no cross can kill?

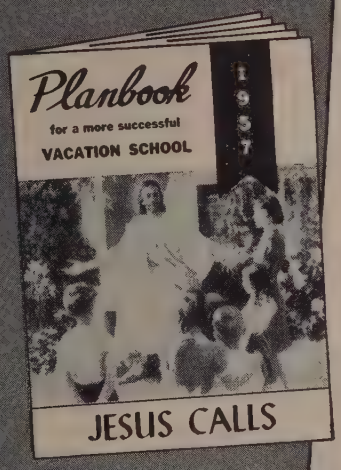
Death has lost its sting and power,
Christ has died and risen again;
Death no longer makes us fear,
God has given life to men.

This is what we mean today,
Christ has risen, so shall we
Rise from death to endless life,
From the grave forever free.

—Charles Hannibal Voss
West Palm Beach, Florida

ALL NEW V.B.S. COURSE
from Standard
JESUS CALLS

- ONE THEME
- FULL COLOR
- COMPLETE
- PRACTICAL
- LOW COST



to teach boys and girls to listen, hear and answer when Jesus calls

Ten true-to-the-Bible lessons devoted to specific calls to Christian action — all adapted for each age group, Nursery through Teen-age.

Colorful workbooks will fascinate the youngsters and make learning a pleasure. Complete teachers' manuals will challenge the most experienced and make even the beginning teacher a success!

FREE PLANBOOK

Ask for *FREE* PLANBOOK describing course, or order INTRODUCTORY KIT containing one each of 5 pupils' workbooks and teachers' manuals, plus publicity materials and Planbook. Order No. 9211, *only* $3.75.

from your Bookstore, Publishing House, or
STANDARD PUBLISHING
Cincinnati 31, Ohio

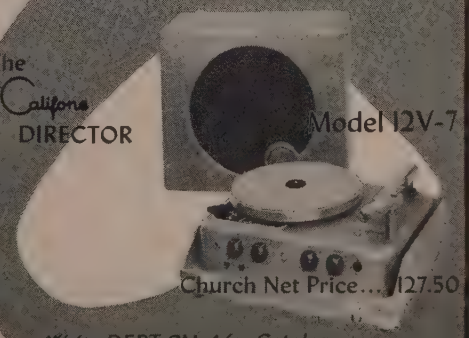
TODAY'S CHURCH
Requires the Most Modern
SOUND EQUIPMENT

Califone
PHONOGRAPHS

New, Improved
1957 MODELS
Now Available!

Ideal for Many Uses Including:
- SERMONS
- SUNDAY SCHOOL
- ORGAN MUSIC
- SOCIAL FUNCTIONS

The Califone DIRECTOR
Model 12V-7



Church Net Price... 127.50

Write DEPT.CM-4 for Catalog

Califone CORPORATION • 1041 No. Sycamore Ave. • Hollywood 38, Calif.

For Lasting Beauty...

Your Communion Service should be a fitting symbol of the spiritual grace and fulfillment derived from its use. It should be carefully selected for distinction, loveliness and durability. All these requirements are met by . . .

The JUDSON ALUMINUM COMMUNION SERVICE

Fashioned of famous "Wear-Ever" Aluminum, it is not expensive, yet bears the hallmark of quality.

230—TRAY, with 40 glasses.....	$10.25
231—COVER, with cross ornament	4.00
232—BASE. Diameter, 11⅜".....	4.00
211—BREAD PLATE, narrow rim.	3.00
212—BREAD PLATE, broad rim..	3.00
213—OFFERING PLATE, with pad	3.50

Delivery Additional on Above Prices

THIS COMMUNION SERVICE STAYS NEW-LOOKING YEAR AFTER YEAR

At Your Dealer; Write Dept. C for Folder

The Judson Press

1703 Chestnut Street, Philadelphia 3, Pa.

MAAS-ROWE

AMERICA'S BEST KNOWN NAME IN

Chimes & Carillons

Year after year, more schools, churches and institutions select Maas-Rowe bells, chimes and clock systems than any other make. The more than 25,000 installations attest to their superiority.

HEARING IS BELIEVING! If you are considering the purchase of bells, chimes or accessories, regardless of size, insist on hearing the actual instrument. Let your own ears be the judge.

One of our nearby dealers will be glad to arrange a demonstration. Write for complete details . . .

MAAS-ROWE Carillons

3015 Casitas Ave.
Los Angeles 39, Calif.

Many Mansions

(From page 19)

which subsists in the families of earth. A solitary heaven would be but half a heaven, and would ill correspond with the hopes that inevitably spring from the representation of it as "my Father's house."

But consider, further, that this great and tender name for heaven has its deepest meaning in the conception of it as a spiritual state of which the essential elements are the loving manifestation and presence of God as Father, the perfect consciousness of sonship, the happy union of all the children in one great family, and the derivation of all their blessedness from their elder brother.

The earthly temple, to which there is some allusion in this great metaphor, was the place in which the divine glory was manifested to seeking souls, though in symbol, yet also in reality, and the representation of our text blends the two ideas of the free, frank revelations of the holy of holies. Under either aspect of the phrase, whether we think of "my Father's house" as temple or as home, it sets before us, as the main blessedness and glory of heaven, the vision of the Father, the consciousness of sonship, and the complete union with him. There are many subsidiary and more outward blessednesses and glories which shine dimly through the haze of metaphors and negations, by which alone a state of which we have no experience can be revealed to us; but these are secondary. The heaven of heaven is the possession of God the Father through the Son in the expanding spirits of his sons. The sovereign and filial position which Jesus Christ in his manhod occupies in that higher house, and which he shares with all those who by him have received the adoption of sons, is the very heart and nerve of this great metaphor.

But I think we must go a step further than that, and recognize that in the image there is inherent the teaching that that glorious future is not merely a state, but also a place. Local associations are not to be divorced from the words; and although we can say but little about such a matter, yet anything in the teaching of scripture points to the thought that howsoever true it may be that the essence of heaven is condition, yet that also heaven has a local habitation, and is a place in the great universe of God. Jesus Christ has at this moment a human body, glorified. That body, as scripture teaches us, is somewhere, and where he is there shall also his servant be. In the context he goes on to tell us that he "goes to prepare a place for us," and though I would not insist upon the literal interpretation of such words, yet distinctly the drift of the representation is in the direction of localizing, though not of materializing, the abode of the blessed. So I think we can say, not merely that what he is that shall also his servants be, but that where he is there shall also his servants be. And from the representation of my text, though we cannot fathom all its depths, we can at least grasp this, which gives solidity and reality to our contemplations of the future, that heaven is a place, full of all sweet security and homelike repose, where God is made known in every heart and to every consciousness as a loving Father, and of which all the inhabitants are knit together in the frankest fraternal intercourse, conscious of the Father's love, and rejoicing in the abundant provisions of his royal house.

And then there is a second thought to be suggested from these words, and that is of the ample room in this great house. The original purpose of the words of my text, as I have already reminded you, was simply to soothe the fears of a handful of disciples.

There was room where Christ went for eleven poor men. Yes, room enough for them! but Christ's prescient eye looked down the ages, and saw all the unborn millions that would yet be drawn to him uplifted on the cross, and some glow of satisfaction flitted across his sorrow, as he saw from afar the result of the impending travail of his soul in the multitudes by whom God's heavenly house should yet be filled. "Many mansions!" The thought widens out far beyond our grasp. Perhaps that upper room, like most of the roof-chambers in Jewish houses, was open to the skies, and whilst he spoke, the innumerable lights that blaze in that clear heaven shone down upon them, and he may have pointed to these. The better Abraham perhaps looked forth, like his prototype, on the starry heavens, and saw in the vision of the future those who through him should receive the adoption of sons and dwell for ever in the house of the Lord, "so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable."

Ah, brethren! if we could only widen our measurement of the walls of the New Jerusalem to the measurement of that "golden rod which the man, that is, the angel," as John says, applied to it, we should understand how much bigger it is than any of these poor sects and communities of ours here on earth. If we would lay to heart, as we ought to do, the deep meaning of that indefinite "many" in my text, it would rebuke our narrowness. There will be a great many occupants of the mansions in heaven that Christian men here on earth—the most catholic of them—will be very much surprised to see there, and thousands will find their entrance there that never found their entrance into any communities of so-called Christians here on earth.

That one word "many" should deepen our confidence in the triumphs of Christ's Cross, and it may be used to heighten our own confidence as to our own poor selves. A chamber in the great temple waits for

each of us, and the question is, Shall we occupy it, or shall we not? The old rabbis had a tradition which, like a great many of their apparently foolish sayings, covers in picturesque guise a very deep truth. They said that, however many the throngs of worshippers who came up to Jerusalem at the passover, the streets of the city and the courts of the sanctuary were never crowded. And so it is with that great city. There is room for all. There are throngs, but no crowds. Each finds a place in the ample sweep of the Father's house, like some of the great places that barbaric Eastern kings used to build, in whose courts armies might encamp, and the chambers of which were counted by the thousand. And surely in all that ample accommodation, you and I may find some corner where we, if we will, may lodge for evermore.

I do not dwell upon subsidiary ideas that may be drawn from the expressions. "Mansions" means places of permanent abode, and suggests the two thoughts, so sweet to travellers and toilers in this fleeting, labouring life, of unchangeableness and of repose. Some have supposed that the variety in the attainments of the redeemed, which is reasonable and scriptural, might be deduced from our text, but that does not seem to be relevant to our Lord's purpose.

One other suggestion may be made without enlarging upon it. There is only another occasion in this Gospel in which the word here translated "mansions" is employed, and it is this: "We will come and make our abode with him." Our mansion is in God; God's dwelling-place is in us. So ask yourselves, "Have you a share in that heavenly home?" When prodigal children go away from the father's house, sometimes a heart-broken parent will keep the boy's room just as it used to be when he was young and pure, and will hope and weary through long days for him to come back and occupy it again. God is keeping a room for you in his house; do you see that you fill it.

Sufficiency of Christ for All Need

In the next place, note here the sufficiency of Christ's revelation for our needs.

"If it were not so I would have told you." He sets himself forward in very august fashion as being the revealer and opener of that house for us. There is a singular tone about all our Lord's few references to the future—a tone of decisiveness; not as if he were speaking, as a man might do, that which he had thought out, or which had come to him but as if he was speaking of what he had himself beheld. "We speak that we do know, and testify that we have seen." He stands like one on a mountain top, looking down into the valleys beyond, and telling his comrades in the plain behind him what he sees. He speaks of that unseen world always as one who had been in it, and who was reporting experiences, and not giving

Monroe FOLDING BANQUET TABLES

WITH COMPLETELY FINISHED TOPS Can Be Used Without Tablecloths

Write today for new catalog showing 58 models and sizes of Monroe Folding Tables.

NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with completely finished tops, highly resistant to most serving hazards. May be USED WITHOUT TABLE CLOTHS, if desired. Also available in Formica and Ornacel special color and pattern types. Write for catalog with direct factory prices and discounts to religious and educational institutions, clubs, lodges, etc.

MONROE Truck No. TS8

MONROE TRUCKS

For Folding Tables and Chairs

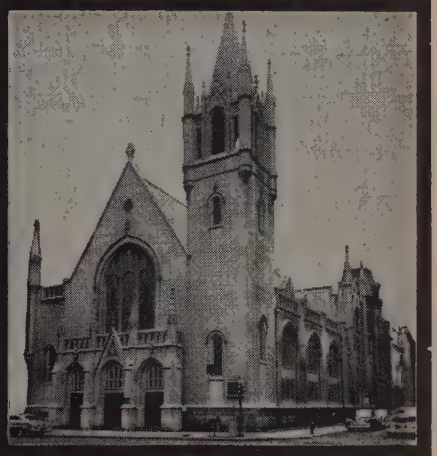
Transport and store your folding tables and chairs the easy, modern way on MONROE Trucks. Construction of Transport-Storage Trucks permits maneuverability in limited space. See Catalog.

Complete Line of Folding Chairs

THE MONROE CO. 60 CHURCH STREET **COLFAX, IOWA**

YOUR CHURCH SHOULD HAVE SUPERIOR KITCHEN FACILITIES

. . . at prices compatible with your budget!



Madison Ave. Presbyterian Church of N. Y. C. Thomas M. Bell, Architect

Many years of vast experience in institutional food service installations by the companies below make them the leaders in planning and installing Kitchen and Banquet facilities.

The Madison Avenue Presbyterian Church **in New York recently had complete facilities for the serving of banquets and parties installed in their new dining area. Straus-Duparquet, Inc. planned and executed this project from beginning to end in stainless steel including a cafeteria counter.**

For further information and the most efficient service available anywhere contact the company nearest you.

STRAUS-DUPARQUET inc. 33 EAST 17TH STREET NEW YORK

ALBERT PICK CO., Inc. 2150 WEST PERSHING ROAD CHICAGO PIX

CHURCH SEATING

Beauty of Design
Exceptional Quality

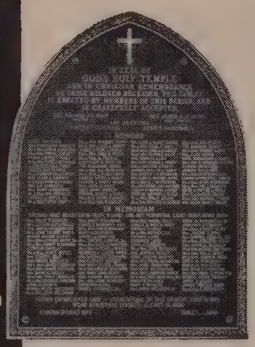
True beauty of design is maintained by Manitowoc Studios through careful study for architectural correctness and close attention to proportion.

Exceptional quality is maintained through modern facilities and methods which assure our customers of the finest in seating and chancel woodwork.

For America's finest in Church Furniture, consult:

MANITOWOC CHURCH FURNITURE COMPANY
1214 Lincoln Avenue • P.O. Box 208
WAUKESHA, WISCONSIN

Raise Funds Easier
this tried and proven way . . .



. . . get complete, helpful free information about

BRONZE PLAQUES

Highest Quality for Less

Count on this method which has proved successful in raising funds for churches and charitable institutions from coast to coast and in communities of all sizes. Count on our big modern plant for the best and the most in quality bronze signs. Leader in craftsmanship and perfection.

MEMORIALS HONOR ROLLS
PEW PLATES ROOM TABLETS
DOOR PLATES CHURCH TABLETS

Prompt Mail Service—Free Color Sketches
WRITE FOR FREE
ILLUSTRATED CATALOG TODAY
"Bronze Tablet Headquarters"

UNITED STATES BRONZE SIGN CO., Inc.
570 Broadway, Dept. CM, New York 12, N. Y.

forth opinions. His knowledge was the knowledge of one who dwelt with the Father, and left the house in order to find and bring back his wandering brethren. It was "his own calm home, his habitation from eternity"; and therefore he could tell us with decisiveness, with simplicity, with assurance, all which we need to know about the geography of that unknown land —the plan of that, by us unvisited, house. Very remarkable, therefore, is it, that with this tone there should be such reticence in Christ's references to the future. The text implies the rationale of such reticence. "If it were not so I would have told you." I tell you all that you need, though I tell you a great deal less than you sometimes want.

The gaps in our knowledge of the future, seeing that we have such a revealer as we have in Christ, are remarkable. But my text suggests this to us—we have as much as we need. I know, and many of you know, by bitter experience, how many questions, the answers to which would seem to us to be such a lightening of our burdens, our desolated and troubled hearts suggest about that future, and how vainly we ply heaven with questions and interrogate the unreplying oracle. But we know as much as we need. We know that God is there. We know that it is the Father's house. We know that Christ is in it. We know that the dwellers there are a family. We know that sweet security and ample provision are there; and, for the rest, if we needed to have heard it, he would have told us.

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all;
And I shall be with Him.

Let the gaps remain. The gaps are part of the revelation, and we know enough for faith and hope.

May we not widen the application of that thought to other matters than to our bounded and fragmentary conceptions of a future life? In times, like the present, of doubt and unrest, it is a great piece of Christian wisdom to recognize the limitations of our knowledge and the sufficiency of the fragments that we have. What do we get a revelation for? To solve theological puzzles and dogmatic difficulties? to inflate us with the pride of quasi-omniscience? or to present to us God in Christ for faith, for love, for obedience, for imitation? Surely the latter, and for such purposes we have enough.

So let us recognize that our knowledge is very partial. A great stretch of wall is blank, and there is not a window in it. If there had been need for one, it would have been struck out. He has been pleased to leave many things obscure, not arbitrarily, to try our faith—for the implication of the words before us is that the relation between him and us binds him to the utmost possible frankness, and that all which we need and he can tell us he does tell—but for high reasons, and because of the very conditions of our present environment, which forbid the more complete and all-round knowledge.

So let us recognize our limitations. We know in part, and we are wise if we affirm in part. Hold by the central light, which is Jesus Christ. "Many things did Jesus which are not written in this book." And many gaps and deficiencies from a human point of view exist in the contexture of revelation. "But these are written that ye may believe that Jesus is the Christ," for which enough has been told us, "and that, believing, ye may have life in his name." If that purpose be accomplished in us, God will not have spoken, nor we have heard, in vain. Let us hold by the central light, and then the circumference of darkness will gradually retreat, and a wider sphere of illumination be ours, until the day when we enter our mansion in the Father's house, and then "in Thy light shall we see light"; and we shall "know even as we are known."

Let your elder brother lead you back, dear friend, to the Father's bosom, and be sure that if you trust him and listen to him, you will know enough on earth to turn earth into a foretaste of heaven, and will find at last your place in the Father's house beside the brother who has prepared it for you.

A Worth-while Project For Older Women

(From page 16)

the waiting-list. She also notifies the owners when their covers are finished.

All work is done in turn, according to position on the waiting-list, with no favoritism shown. If a person is in a great hurry, Mrs. Simmons courteously suggests that she find someone else who is not so rushed.

One woman, who had twenty-five quilt tops, decided all of a sudden to have them quilted. However, she is patiently taking her turn, one quilt at a time.

Some of the covers brought in are old and stained, but hold deep sentimental value because they were pieced by a beloved grandmother. These are stitched with as painstaking care as though they were sparkling-new.

Busy as these senior women are, they do cutwork, Swedish embroidery, and other needlework at home in their spare time, trying to build a stockpile of handwork for the annual bazaar sponsored by all the women of the church. However, such is their exquisite work, and due to its being available at the church nearly every Thursday, many members and friends buy these articles during all the year as the need arises for gifts.

Sometimes the circle buys bundles of flour sacks from a local bakery. Some of the women take them home to wash and size them. Others may hem them, and still others may later embroider them with cute

kitchen motifs. Sometimes, too, they will take one new sheet and make it into several pillowcases on which different women work.

Mrs. McBride, besides having pieced close to fifty quilt tops for the bazaar, makes cunning aprons from scraps; Mrs. Myrtle McGraw specializes in fashioning little girls' panties from parachute silk.

No individual has to put out any personal money on the various projects. Instead, a working fund is maintained, which is derived from the various earnings. Whatever material they need is purchased with money from this fund. All remaining money, however, goes for the charitable projects, the church's needs, and into the treasury of the women's organization of the church.

Just because a woman does not or can no longer quilt, does not eliminate her from this fellowship. Some mark patterns. Others thread needles. Others keep supplies in order.

Come noon, non-quilters put on the coffee pot and make other preparations for a simple meal, usually sandwiches each one has brought, and perhaps a surprise dessert dish 'most anyone is likely to turn up with.

Women in the quilting circle are duly proud of their worth-while part in the program of the whole church. Even at their ages, they know they are far from being on the shelf because they are needed and useful.

Perhaps the most talked-about and widely-traveled quilt is one made more than ten years ago by several women, only two of whom, are still living.

This quilt vividly portrays the history of the New Testament church, and has been used by the church's pastor, Mr. Paul McBride, countless times in many states besides Oklahoma to illustrate a famed lecture on that subject.

The only regret these women have is that age and illness have caused their number to dwindle. Younger women do not seem to be interested in learning, or in taking the time, to quilt. However, an article in a local newspaper a few months ago about the quilters brought a flood of inquiries. It was instrumental, too, in attracting the attention of women not in the church who also enjoy quilting. Several have already joined the group, and one or two have since become members of the church.

"Already we are sharing with the older members," says one of the newer ones, "a feeling of deep contentment in knowing that we can still create something that others really want and need."

Considering, then, the usefulness of their handwork, the worth-while causes toward which their earnings go, and the comfortable-as-old-shoes friendships formed, these members of the quilting circle of East Side Christian Church are pretty well-paid after all.

*Congregation Approved

A year ago we supplied carpeting for a Midwest church. Our dealer in that city contacted us recently and said "One of the officials called again. The council wants carpet for the Sunday School rooms—the same 'Philadelphia' quality as in the church proper." Once again—

PHILADELPHIA CHURCH CARPET

has won congregational approval—the result of superior wool pile construction in a wide variety of appropriate colors, textures and patterns.

143 CHOICES

in standard grades and colors. Figured Wilton, plain and Moresque velvet and hard-twist carpets.

Write for name and address of dealer near you.

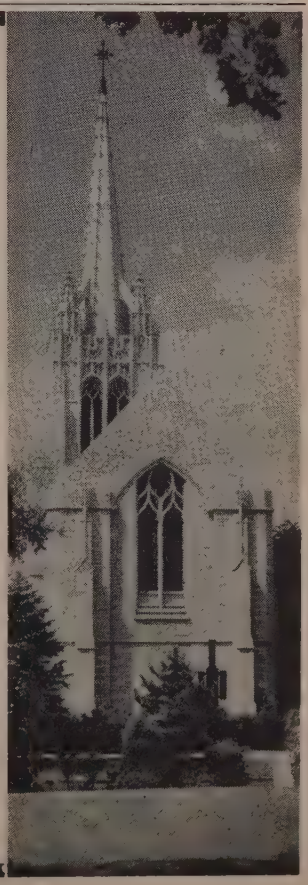
PHILADELPHIA CARPET CO. Allegheny Ave. & C St. Philadelphia 34, Pa.

Carillons

BELLS
PEALS
CHIMES
TUNED HANDBELLS

Genuine BRONZE BELL carillons, chimes and peals now available at very reasonable prices from the world's oldest and largest bell-foundry. Electric ringers for your present or new bells. Free inspection of your present bells.

Seabury Western Theological Seminary, Evanston, Illinois, recently installed a 35-bell carillon of genuine cast bronze bells. The Very Rev. Alden Drew Kelley, Dean.



PETIT & FRITSEN
AARLE-RIXTEL, HOLLAND

Experts since 1660 in the craft of bell-casting

Write today for complete information to:
PETIT & FRITSEN LTD. (U. S. Branch Office)
3115 Central Street, Evanston, Illinois

What are you stopping here for?

The grass is never greener than the fairway Sunday morning! Then—suddenly the bells call out, "Stop—you're just in time . . ." Sheepishly—or gratefully—two souls hear . . . and heed. Coincidence? *Never in this world!*

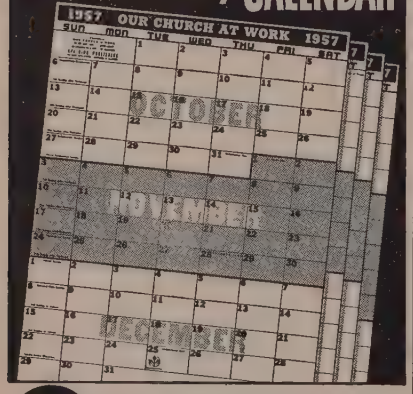
For the story of how an electronic "miracle" can —inexpensively—bring the ministry of majestic carillon bell music to those *you* serve, write:

STROMBERG-CARLSON

A DIVISION OF GENERAL DYNAMICS CORP.
1743 University Ave. • Rochester 3, N. Y.

"There is nothing finer than a Stromberg-Carlson"

Plan Church Activities with this handy CALENDAR



$1.00 Postpaid — PER SET OF FOUR—TWELVE MONTHS

ACTUAL SIZE OF EACH SHEET 17 X 22

"OUR CHURCH AT WORK" calendar for the next four quarters eliminates the problem facing every pastor. By using this method of planning, all dates can be correlated, saving time in scheduling meeting dates.

The calendars list all fixed and generally accepted dates out of the Christian Church year; ample room is provided for local dates.

Many churches have three sets of these remarkable calendars—one for the pastor, one for the church office, and a third set for the bulletin board. ***Send only $1 per set for as many as you wish to order.***

SPALDING PUBLISHERS
754 EAST 75TH STREET CHICAGO 19 ILL.

Is Your Church Dead or "Live"?

(From page 12)

metal ventilator ducts, which are frequently cut to interpose a sleeve of rubber or other soft material. Vibrating machinery is acoustically isolated by mounting it on rubber mounts, again the principle of density change. A tuning fork touched to a table top will make its sound audible throughout a room, but not through a sheet of rubber.

(4) Finally, and perhaps most important, an auditorium must have a proper length of reverberation—defined as the result produced when many single echoes (frequently several hundred) occur so close together as to overlap and blend into a continuous roll of sound. If this roll lasts too long, succeeding speech syllables blur, because too many are audible at one time, and a speaker's message becomes progressively less understood. Even some types of music become unsatisfactory. However, a certain amount of this reverberation, tagging along after a sound, far from "messing it up," actually becomes a necessary and pleasant ingredient in the total sound-complex. In a room so absorbent that little or no reverberation is left, a performer or speaker is likely to feel ill at ease or depressed. As Jeans has said, since the loudness of a tone as heard in a room is proportional to the length of the period of reverberation, "a long period naturally induces an exhilarating feeling of effortless power, not to mention a welcome slurring over of roughnesses and inequalities of force and tempo, while a short period produces the despair of ineffectual struggle, the music has only had time to show its blemishes in all their nakedness, and is already dead."

Now, as all organists know, there is something about the particular nature of their instrument that seems to demand a long reverberation. Almost every organist would like to have more reverberation in his particular church than he now has, or at least more than he has with a full audience condition. There will be those who will say that this proves organists to be less competent technically than other musicians. There are other reasons, however. It has been variously explained as due to the nature of the instrument, or to the nature of the music that has been composed for the instrument, particularly as it sounds in cathedral-like enclosures. This is all true, but I believe there are still other explanations, lying deeper in the psychological realm. A long, slowly-dying reverberation of music or spoken liturgy, particularly in the higher reaches of a large church, is an effective aid to a spirit of meditation and worship. The worship experience is aided by a degree of indefiniteness as to the direction of the source of the sound, particularly a musical sound. If music, suitably composed and performed, is an aid to worship, and none will deny this, it is also true that to the extent that the music is pervasive, all around us, it gains in its spiritual effectiveness. The very difficulty of accurately locating the source, particularly if unseen, aids the worshiper emotionally. The objectivity of a sound with so little reverberation that its source is immediately localized, is not compatible with the subjectivity of religious meditation. Ray Berry, Chairman of the American Guild of Organists' Committee on Architecture and Acoustics, has pointed out that the experience of sound-all-around-us, enwrapping us with its message and its beauty, is a force in unifying a congregation in thought and emotion.

Still another influence is at work. Because the imagery of aspiration and prayer is up, we can be aided toward a religious experience by any sense stimulus in an upward direction. God—and we all know that he is immanent, in and of and through all matter—is, in times of emotion, instinctively located up, even by the sophisticated. Herein lies the eternal power of the high Gothic arch, which pulls the eyes upward, even as the reverberation of music or liturgy between the upper walls and ceiling "pulls the ears upward." In even a moderately reverberant church, the bulk of the roll is heard up, because of the absorbing power of the audience itself.

Thus, no matter what clever adaptations of modern architectural patterns and materials we make to contemporary church design, we shall lose the "lift" of ears and eyes and heart in the same proportion as we lose interior height, all other factors being equal.

This is not to say that Colonial church architecture, for example, cannot have dignity and worshipfulness. But to whatever degree our attention is directed upward, by sight or sound, we are that much readier for the experience of worship, and this effect is none the less real for lying frequently below the level of consciousness.

Thus churches should have as long a reverberation time as possible, without sacrificing the understanding of the spoken word. In many cases, speech training on the part of the minister, particularly in the matter of maintaining a more constant dynamic level and not swallowing the ends of the words, will permit a church to be left safely on the reverberant side, and beyond the "optimum reverberation times" given by the textbooks, to the infinite enrichment of the music. It is even true that up-reverberation will enhance the effect of the minister's words and make them in a real sense more spiritual. This effect on people can even be noticed in certain highly reverberant structures of non-religious character. And in the case of churches and cathedrals, the persistence, and the very indefiniteness of localization

except in the upward direction, may cause such reverberant sound to become a symbol for the omnipresence of the Holy Spirit, subconsciously or even consciously experienced. If this be true, and there is evidence that it is, a long reverberation becomes a desirable thing, perhaps at times even more desirable than the complete understanding of every spoken word! A church seating less than 1000 to 1500 persons will often need no absorptive material except the congregation itself. Carpeting, curtaining, and cushioning should be held to a minimum, and the smaller the church the more important this is. And merely because a tile or plaster or panel is called "acoustical," there is no guarantee that its use will improve the acoustical situation. Such materials do have an acoustic effect, a large one, but unfortunately in many churches it is in precisely the wrong direction. Such materials have their proper and excellent usage in the educational rooms, the church offices, kitchen, dining room, corridors, and even in the narthex, but not always in the room set apart for worship. A great many churches are satisfactory acoustically with no other absorptive material than their audiences, and should be so built in the first place. In the extremely few cases where some small amount of treatment is later found necessary, it may easily be added then.*

These four matters all influence the total acoustical picture in an enclosure, interacting with each other. All who discuss the subject should attempt to keep them separate and distinct in the interest of clarity and understanding.

*EDITOR'S NOTE—Acoustical engineers contend that they can determine the proper amount of acoustical material in advance of construction. Most musicians doubt that they can do this. The point is debatable, and we do not consider ourselves competent to comment on the differing opinions.

A PROPHET'S DEATH

'Tis sad to see a prophet die
The inner death beyond the eye.
His bold impulses, passions tense,
Confounded by his common sense.

While stones cry out for truths unspoken,
His parish routine moves unbroken
His prophet voice with detail blurred,
Goes to the grave with song unheard.

—Graham R. Hodges
Watertown, New York

FOR FASTER FLOOR MOPPING *and* REDUCED COSTS...

"FLOOR-PRINCE" Mopping Outfit for mops up to 24 oz.

...specify *Geerpres* the really Efficient Mop Wringer!

See them in action and you'll realize why maintenance men *prefer* a Geerpres to ordinary mop wringers.

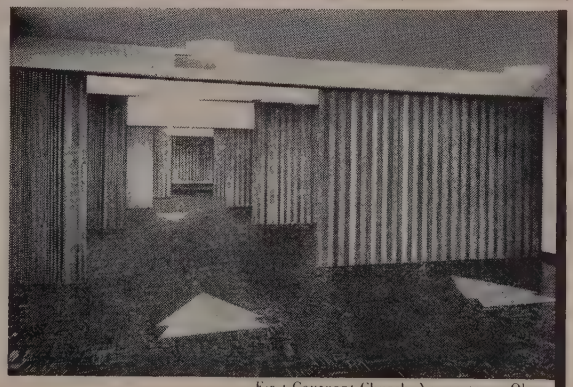
They make a tough job easier because of powerful, controlled squeezing action which wrings mops dry in a single operation. Patented design eliminates splashing once-cleaned floors. Moving is effortless because of ball-bearing, rubber casters.

Not only do you save costly labor time, but premium quality materials and construction—such as exclusive corrosion-resistant electroplated finish—assure long service life. Mops last longer, too, without twisting or tearing.

Write now for catalog listing all sizes and types, accessories, and hints for more efficient mopping.

GEERPRES WRINGER, INC.
P. O. BOX 658 MUSKEGON, MICHIGAN

These doors convert



First Covenant Church, Youngstown, Ohio

A RECREATION ROOM INTO PRIVATE CLASSROOMS

If your church doesn't have enough rooms for all your activities, make use of your large areas like recreation room, basement or auditorium. In seconds, PELLA WOOD FOLDING DOORS can be closed to form several private rooms where you may hold classes or small group meetings.

Important too—PELLA DOORS come in beautiful veneers of natural pine, oak, birch or Philippine mahogany. For *wood* is the one material that harmonizes so fittingly with church interiors.

MAIL COUPON TODAY

Pella ® WOOD FOLDING DOORS

ROLSCREEN COMPANY, Dept. I-46, Pella, Iowa
Please send me your free 6-page folder showing how to use PELLA WOOD FOLDING DOORS in churches.

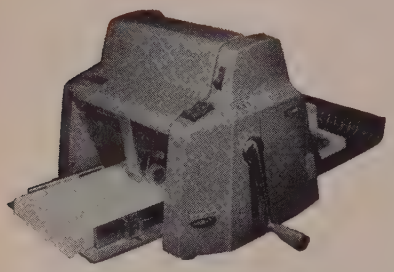
NAME

ADDRESS

CITY ZONE STATE

NEW PRODUCTS for CHURCHES

Use the coupon on page 51 to obtain further information about New Products items.



PRINTING PRESS FOR STENCILS

The new Rex-Rotary M-4 utilizes a radically different printing principle, similar to that of a printing press. Discarding the customary perforated drum, the M-4 has two cylinders, an oscillating ink roller, and uses heavy printer's ink. The distributor, the Bohn Duplicator Corporation, lists as advantages the elimination of leaking ink, clogged drums, ink pads, inking with a brush, blurry copies and ink-stained hands and clothes. Other features: 3-minute color change, accurate registration, automatic cut-off counter, three-way copy adjustment, automatic feed for any weight paper. The M-4 is available in both electric and hand-operated models. No. 3571.

VACUUM CLEANER

A new, low cost vacuum cleaner designed to handle all maintenance cleaning operations from rugs, carpets, walls, wet and dry bare floors, and even boiler clean-out, has been announced by the Kent Company. Known as the "Turbo-Vac," the cleaner features a high volume of air intake and a removable head with a 1 horsepower by-pass motor. Air volume is 135 cubic feet of air per minute, with a filter area of 400 square inches, 850 square inches with a paper filter. No. 3572.

NEW FILM SERIES

A series of ten motion pictures in color based on the book of Acts entitled "Acts of the Apostles" has been produced by Family Films, Inc., for Broadman Films, under the supervision of the Rev. Earl Waldrup. Directed by Edward Dew, the series depicts not only the major historical events such as the preaching of Peter at Pentecost, the conversion of Saul, Peter's rooftop vision, and the early expansion of Christianity, but also is said to emphasize the spiritual power that made the early Christians dynamic witnesses. No. 3573.

PLASTIC GARBAGE CAN

A new plastic 22-gallon trash can, 28" high and 20 1/2" in diameter, has been introduced by Straus-Duparquet, Inc. Equipped with a lock-lid cover, the can is said to be noiseless, unbreakable, odorless, and lightweight, and comes in green or grey. Made of polyethylene. No. 3574.

QUICK-DRYING FLOOR TREATMENT

A new floor treatment that is said to sacrifice none of its heavy duty properties to achieve fast drying is being marketed by Hillyard Chemical Company. The new treatment, called "Surfcoat" is a combination seal and finish and is recommended for both wood and concrete. The manufacturer claims that floors are ready for use again within four hours of application and may be waxed or dressed. One gallon will cover about 600 square feet, spreading to a thin but tough and abrasion resistant surface. No. 3575.

FELT CUT-OUTS

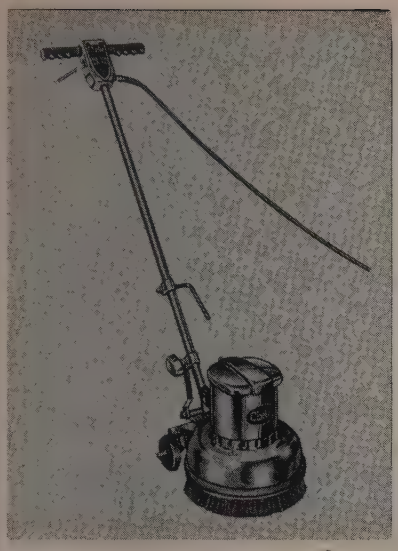
Nine cut-outs are available in the "Favorite Story" series offered by the Jacronda Manufacturing Company in conjunction with its line of Instructo Flannel Boards. Complete with characters and settings, the stories may be used by the primary teacher, and include such favorites as "Goldilocks," "The Three Pigs," and others, described in the new literature which is available from the manufacturer. Many of them have animated features, accomplished by substitutions of "broken" pieces, etc. No. 3576.

FOLDING CURTAINS

Design data, installation details and distributor lists for Transwall Folding Curtains are contained in a new 4-page folder. No. 3577.

HOTPLATE

The Hotpoint line of commercial electric cooking equipment has added a new hotplate, the "Rocket." Designed to bank with Hotpoint's 12-x griddle, the new product has two 2600-watt high-speed units, controlled by 3-heat switches (high, medium, low) which also serve as on-off switches. Each unit will hold up to a 16 quart stock-pot and is said to bring 2 quarts of water to full boil from a cold start in less than six minutes. The hotplate stands on four adjustable legs with grease-proof neoprene feet. No. 3578.



FLOOR MAINTAINER

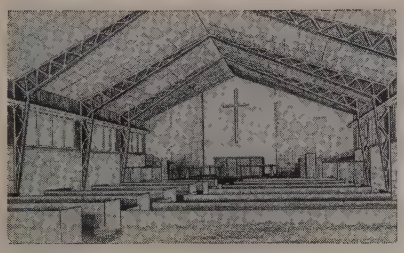
The new Clarke F-M 11 floor maintainer has a specially designed 1/3 hp constant duty motor which is said to deliver 30% more power than many other similar motors. Designed to perform all of the usual maintenance tasks with the proper attachments—scrubbing, waxing, polishing, buffing and steel wooling—the machine also may be used with a special nylon-filled brush for shampooing. Other noteworthy features, say the manufacturers, the Clarke Sanding Machine Company, include an adjustable handle, automatic flip-up wheels, and an automatic safety switch. No. 3579.

TRAPEZOID-SHAPED TABLE

Pictured is a grouping of trapezoid-shaped tables manufactured by Samsonite. The tables are easily moved for effective classroom work, both for individuals and for groups. The tables match other items of classroom furniture manufactured by Samsonite, all of which come in a range of four colors. The use of mobile furniture increases greatly the efficiency of any area. No. 35710.

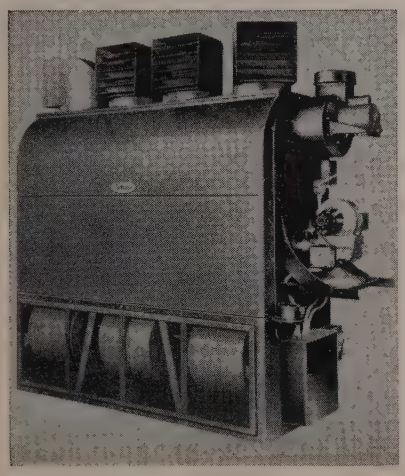
DON'T FORGET YOUR NAME AND ADDRESS

When using the coupons on page 51 to request additional New Product or Advertiser information, be sure and give us your name and address. Many requests each month are not filled because the writers do not tell us who and where they are.



STEEL BUILDING FRAMES

A unique method of low-cost church construction is suggested by the use of steel building frames manufactured by the Pruden Products Company. The manufacturer claims that his product can be erected by average church members who have a knowledge of basic construction methods, and may be used in conjunction with conventional building materials. Pruden frames are bolted to a floor slab or concrete wall and are raised in place by hand. The framework for a building 40 by 108 feet is said to cost less than $2,000. No. 35711.



CENTRAL HEATING

A new direct-fired heat diffuser which is said to be inexpensive and easy to install has been introduced by the Carrier Corporation. Eliminating a central boiler and connecting pipes, the high capacity unit provides a low-cost central heating system for large area buildings. The unit is factory-wired and pre-fired, and needs only to be vented before it is ready for operation. No. 35712.

MARCH 1957

NEW PRODUCTS INFORMATION

Please circle the code number of the New Products in which you are interested. Mail the coupon to:

CHURCH MANAGEMENT
1900 Euclid Avenue
Cleveland 15, Ohio

3571	3577
3572	3578
3573	3579
3574	35710
3575	35711
3576	35712

Name .....
(PLEASE PRINT)

Address .....

.....

Church .....

MARCH 1957

ADVERTISER INFORMATION

Please send additional information on the items listed below. Give name of manufacturer and page number.

CHURCH MANAGEMENT
1900 Euclid Avenue
Cleveland 15, Ohio

Page No. _____ Name of Manufacturer

Page No. _____ Name of Manufacturer

Page No. _____ Name of Manufacturer

Page No. _____ Name of Manufacturer

Page No. _____ Name of Manufacturer

Page No. _____ Name of Manufacturer

Name _____
(PLEASE PRINT)

Address _____

_____

Church _____

FOR COMPLETE INFORMATION
ABOUT NEW PRODUCTS
SEND THE COUPON ON PAGE 51
TO CHURCH MANAGEMENT

FOR COMPLETE INFORMATION
ABOUT ITEMS ADVERTISED IN THIS ISSUE
SEND THE COUPON ON PAGE 51
TO CHURCH MANAGEMENT

Religion and Psychic Science

(From page 11)

True, as in the case of the spiritual component or soul, the theologians are not going to think much of the kind of a God that parapsychology rationally conceives. Again, he is more of a psychological than a theological conception. The psychologists cannot describe him in anywhere nearly the detail that is a commonplace with the theologians. They do not speak of his will at all, let alone claim that they (and they alone) know what that will is. They do not prescribe any particular mode of worshiping him.

And yet this limited, psychological God that parapsychology postulates is the same God with whom theology is concerned. The new evidence from the laboratories of parapsychology has the effect, not of discrediting, but of tremendously bolstering the older evidence from theology, anthropology, philosophy, history, and the experience of men in every age from the beginning of time. "In the beginning, God"—these are still the most portentious words ever recorded. Parapsychology comes not to bury theology but to infuse it with new meaning and new authority.

(3) It means that the concept of an ideal society which Jesus called the kingdom of God or the kingdom of heaven—that "far-off, divine event towards which the whole creation moves"—that spiritual homeland where man's true citizenship lies—is at least a speculative possibility. Since the essence of the human mind or personality is non-physical, it is not too far-fetched to envision some sort of a non-physical system made up of such non-physical minds or personalities, existing in some sort of an orderly relationship to one another. "The kingdom of God is within you," said Jesus. Perhaps it has been there all the time, in this spiritual component which links us with all the other spiritual components and, ultimately, with the supreme Spirit.

(4) It means that man does have free will, that he is not the prisoner of his genes and glands. Parapsychology gives the lie to both religious and economic determinism by freeing a vital part of the human personality from regulation by or dependence on any of the other parts.

Just how much free will man may have the parapsychologists of course cannot say. The phenomenon of precognition shows that there are some limitations on it. But the freedom ratio is certainly much larger than either the Calvinists or the Marxists will admit. And that biological determinism called heredity is dealt a hard blow by the parapsychologists, for they are proving that the mind (or soul, or psyche, or spiritual component) is free from the physical law that governs the body. As the New Testament says, there is a "truth that makes us free . . . . from the law of sin and death."

(5) It throws new light on the reality of prayer ("the uprising of the mind to God," according to Bellarmine). May not the mind of man reach the mind of God through some form of telepathy? May not telepathy, indeed, be the natural and intended means of communication between our minds (or spirits) and the creator's mind (or Spirit)? We have seen how mind may reach out to mind in hypnosis and in various forms of healing; we have seen how the mind's eye may select a card from a deck of cards a hundred or even a thousand miles away. Is it so amazing, then, to think that the mind that is capable of such feats is capable of uprising telepathically towards the parent-mind from which it came?

Particularly, parapsychology throws new light on the possibility of intercessory prayer. Many who would agree that personal, contemplative prayer was a possibility via telepathy would still insist that intercessory prayer would not do others any good unless they heard it or were apprised of it in some way. But psychokinesis shows us that the power of the mind can be consciously directed towards certain physical ends, that there is a psychic energy which can be translated into kinetic, or physical, energy. Could this not mean that prayer for others, if strong and fervent enough, could benefit them even though they did not realize that the prayers were being made? And could it not mean that mass prayers—for the nation, for the president, for those who are ill—could actually influence them through the translation of psychic energy into physical energy?

The findings of parapsychology also underline the fact that receptivity is the key word in prayer. In the card tests for extrasensory perception at Duke and elsewhere, those who had faith in the tests made much better scores than did the skeptics. It is desire, trust, faith that tune men into God and to one another. At least two modern Christian philosophers, Gerald Heard and Frank Laubach, have developed theories and techniques of prayer based on the reality of extra-sensory perception.

(6) It gives us new hope for more just and peaceful relations among men. In other words, parapsychology provides the basis for a more effective morality, a more universal social ethic, than we have at present.

We treat our fellow men according to what we think they are. When you think of certain races and social groups as subhuman, as Hitler did, you treat them subhumanely.

The same thing is true of sex. When you think of women as being inferior to men, you treat them that way. You exploit them sexually—even, in some cultures, sell them. You pamper them, perhaps, as

you would an animal of which you were particuplarly fond. But you do not admit them to equality.

Parapsychology is the great equalizer, for it shows us that all men possess their share of that spiritual component which unites them with God. The brotherhood of man is not just a pious hope or a theological platitude, but a demonstrated fact. We cannot treat as subhuman, or exploit or even refuse equality to those who share with us the treasure of spirituality. The psychological revolution which is now upon us has tremendous and far-reaching implications for relations among men.

(7) It undergirds the universal religious belief in the immortality of the soul with a scientific hypothesis. Not with proof, but with an intelligent guess, a speculative possibility. And this, of course, is much farther than any other branch of science, even of psychology, has ever been willing to go. Indeed, biologically speaking, the survival of any part of the human personality beyond the grave is an absurdity, and it is as an absurdity that science as a whole has treated the religious doctrine of immortality.

But parapsychology would speculate as follows: We have discovered that there is a spiritual component in human personality. There is a part of man which is not subject to the laws of the physical universe. This part, which we usually call the "mind" even though it is independent of the brain, has demonstrated in the laboratory its independence of the time-space-continuum that seems to limit all of life. The telepathy tests showed that it could reach easily across incredible distances to touch other "minds." The psychokinesis tests showed that it could exert a measurable influence on physical objects. The precognition experiments revealed that it could move backwards and forwards in time without hindrance. Since it is apparently independent of the body and its functions, may it not be that it is not subject to that final "halt" in time and space which is the lot of everything that lives and which we call death? Death, after all, is but the name we give to the final enforcement of a time-space limitation that hinders us all during our earthly lives. May not a power of the mind which operates without reference to time or space also be free of the necessity of obeying that final "halt" order?

It seems likely that this is true. Again, this is a far less definite conception of immortality than that given us by theology. Indeed, it is not a conception at all, but only a guess—a hypothesis. But it is so far beyond anything that science has been willing to grant previously that its impact on religion must be terrific.

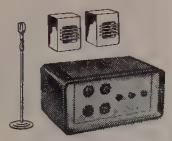
Conclusion

Summing it all up, parapsychology has significance for religion because it revives religion's ancient faith in man. It shows

REACH EVERY EAR
WITH A QUALITY Rauland
SOUND SYSTEM

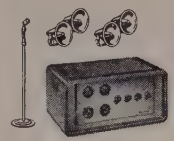
RAULAND Sound Systems, widely used by churches, schools and institutions, are low in cost, easy to install and simple to operate. Two popular RAULAND Systems are shown below; other fine systems, including Central Control types are available to meet every need.

For Church or School



The RAULAND 32-Watt System, complete with matched speakers and microphone, is ideal for powerful, natural reinforcement of sound throughout the church edifice, or for school activities and church entertainment (available with record-playing facility in addition to microphone).

For Tower Music

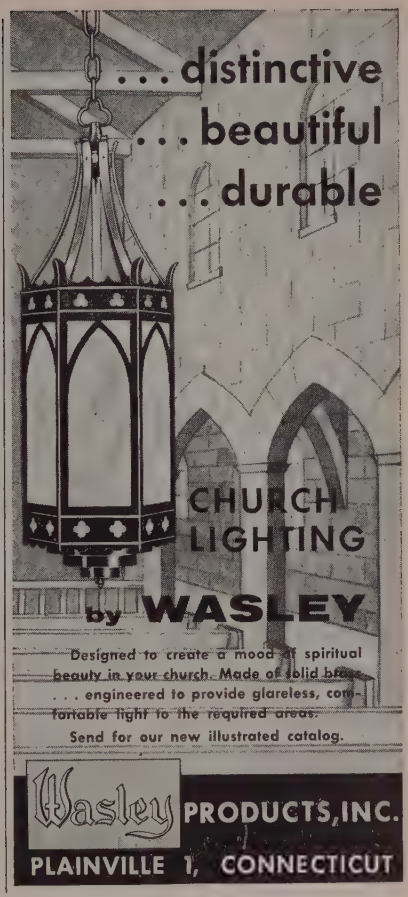


The RAULAND 60-Watt Bi-Power System, equipped with matched reproducers, achieves glorious amplification of chime, organ and choral music from your church tower. The full beauty of RAULAND tower sound amplification invites and inspires your community to worship.

Plan now for a RAULAND Sound installation in your church or school. Write us for details—we will gladly assist you in your planning.

RAULAND-BORG CORPORATION
3515-C Addison St., Chicago 18, Illinois

Famous for Rauland Church Sound



Designed to create a mood of spiritual beauty in your church. Made of solid brass . . . engineered to provide glareless, comfortable light to the required areas.
Send for our new illustrated catalog.

Wasley PRODUCTS, INC.
PLAINVILLE 1, CONNECTICUT

..a great NEW development in stencil duplicators

✓ Dual Cylinders
✓ Silk Screen
✓ Paste Ink

...duplicating with a "PRINTED LOOK"

This remarkable development in "office printing" combines the simplicity of the stencil duplicator with the automation and quality of the modern printing press. *Gestetner* duplicating is amazingly print-like in quality, making possible undreamed of economies in the production of your own forms, price-lists, bulletins and, *yes . . . illustrated catalog pages, too!* Instant color changes . . . and always ready for instant use. Spotlessly clean in operation. A *Gestetner* costs no more than an ordinary duplicator.

NO CANS...NO PADS...NO BRUSHES

Simply snap the tube of printer's style paste-ink into position . . . that's all. Automatic controls take over. Completely clean.

PRINTING PRESS PRINCIPLES

Dual cylinder system. The paste-ink is processed through a silk screen for finer stencil work. No liquid inks to drip or leak.

Gestetner
SINCE 1881
THE WORLD'S FIRST AND FOREMOST MANUFACTURER OF DUPLICATING EQUIPMENT.
Inventors of the dual-cylinder, paste-ink, silk-screen process.

Mail Coupon for Actual Samples of Gestetner Work

GESTETNER DUPLICATOR CORPORATION
216 Lake Avenue, Dept. 146, Yonkers, N. Y.
Please send descriptive literature and specimens.

NAME_____
COMPANY_____
ADDRESS_____
CITY_____ STATE_____

Put them in Your Church Now!

LAKESIDE

Heavy Duty Carts

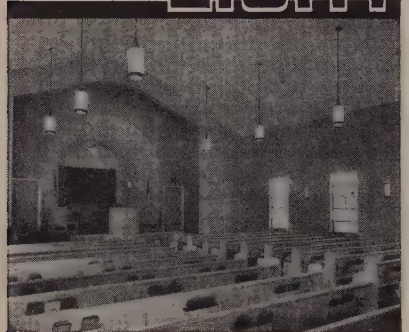
All the extra strength and extra features you'll ever need are built right in by LAKESIDE Sturdy stainless steel construction . . . easy to handle, easy to clean. Dozens of uses for you!

Model 411 (left)_____$49.75
Model 422 (center)_____$55.50
Model 526 (right)_____$62.50

All Prices List . . . FOB Milw.
Slightly Higher in West.
See your jobber now!

LAKESIDE MFG., Inc.
1961 S. Allis St., Milwaukee 7, Wis.

Planned LIGHT



FOR BEAUTY AND SIGHT

Create a new atmosphere in your church with the distinctive styling and planned illumination of Lighting by Novelty. Engineering guidance is available at no obligation ...a letter from you will bring our representative.

Free Catalog...

To see the wide range of authentic traditional and contemporary designs, write for catalog.

The NOVELTY LIGHTING Corp.
2484 E. 22nd Street, Cleveland, 15 Ohio

us that the supreme revelation of the divine Spirit is not made in any book, or doctrine, or historical event, but in the greatest miracle we know anything about —man himself. It is in man that we see God, as Jesus repeatedly pointed out: "The kingdom of God is within you"; "If a man does not love his brother, how can he love God?" "Out of the heart are the issues of life." It is we who are the best proof of God, and his most eloquent testimony. It is in us that the miracle of creation is seen in its fullest flowering and it is man himself rather than any doctrine or ecclesiastical organization who is the living truth of the inscription so often found above the doors of cathedrals:

"Domus Dei et Porta Coeli"

I believe that the church has enough vitality to take this new spiritism (which is also inevitably a new humanism) and adapt the ancient structure, organizationally and doctrinally, to accommodate it. We will then have a church based solely on Tolstoy's premise that "God is He without Whom we cannot live."

The Hope of Easter

(From page 7)

This, too, was the mood of much of the ancient world into which Christ came. It was a world without hope. Night had descended—a long, silent night relieved only by the trampling feet of those who stumbled in the dark. Into that world came Jesus Christ with a divine revelation that was destined to illumine the whole earth. It was a literal fulfillment of Zacharias' remarkable prophecy: "The day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death."

When Jesus preached to the multitude in Galilee or addressed his disciples privately, he spoke as familiarly of the life of the world to come as he might have spoken of neighboring Judea. On the night of the betrayal, with the shadow of the cross darkening every horizon about the disciples, our Lord gave them a farewell message. He said: "Let not your heart be troubled: . . . neither let it be afraid." When he was going to be parted from them for a while, death, he said, was just like passing from one home to another. "I will make ready for you," he continued, "And when your place is prepared, I will come and receive you unto myself." Death means just a change of residence from the cramped quarters of earth to the Father's spacious home on high.

Saint Paul was not present when Jesus uttered these words, but he accepted them gratefully. When the shadows began to gather around his own life, he wrote to his friends in the Corinthian church: "If this earthly tent of mine is taken down, I shall receive a home from God, made by no human hands, eternal in the heavens."

James Barrie, the brilliant and tender Scottish author, tells us that he seldom took up his mother's Bible but that it opened of its own accord at the fourteenth chapter of Saint John. That has been true of many another saint. That chapter has inspired and comforted souls in every generation of Christian history, and brought light to those who were nearing the valley of the shadow of death.

Disciples' Reaction

The shock of the arrest, trial and crucifixion of Jesus was all the greater for his disciples because they had not understood the full import of these words of the master. They found it impossible to conceive that their mighty friend could be overtaken by disaster and brutal death, that the forces of evil could win what seemed to be a final victory over him.

Oftentimes I have tried to picture, in imagination, the mood of the disciples on the first Easter morning. The key to understanding it, one may find in a museum in Paris, where a notable painting by Eugene Burnand, a Swiss artist, is on exhibition. Copies of it have gone all around the world. In the painting we see Peter and John on Easter morning racing for the empty tomb in Joseph's garden. Mary Magdalene had told the disciples that the tomb was empty, and that she had had a vision of the risen Lord.

The two disciples are running at top speed, their bodies bent forward in their eager haste. Their hair is blowing in the wind, and their garments float behind them. The artist concentrates all his genius on the face of Peter. His features are seamed with trouble and sorrow, and his eyes are sunken with much weeping. His countenance is channeled with lines of grief like bleak hillsides which have been torn with heavy rains. There is hope in his face, but it is hope dimmed by fear and dread. He secretly fears that the report of the resurrection may be true, and he dreads the shame of meeting his risen Lord after all his cowardly oaths and denials in the courtyard of Caiaphas. This was the mood of all the disciples. It was only by degrees that the sublime truth broke upon the benumbed minds of these men who had followed Jesus. Slowly they awoke in a recreated world.

The Walk to Emmaus

Once again we are indebted to Luke for what is the most graphic story of our Lord's appearance to his followers after the resurrection. The Greek physician alone records the walk to Emmaus. It presents every element of the resurrection experience.

Joseph Fort Newton calls this chapter in Luke the sublimest passage in the New Testament. There we see two disillusioned, bewildered followers of Christ conversing

dejectedly upon the highway that winds westward from Jerusalem. They say, "We had hoped that it was he that should redeem Israel." A stranger has joined them and their hearts burn within them as he opens to them the scriptures and shows how the Old Testament prophets and seers predicted the coming of a redeemer. Their souls must have thrilled as he repeated the words of the prophet Isaiah: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Suddenly with divine illumination the stark tragedy of Calvary took on a new meaning. At last they understood what John the Baptist meant when, pointing to the master by the Jordan, he said: "Behold the Lamb of God, which taketh away the sin of the world." Having reached their destination, they implored the stranger to tarry with them, for the lengthening shadows betokened the close of another day.

As they sat at table for the evening meal, the guest, this strange and wondrous guest, forsook his role and became host to these men. He took bread and blessed it and broke it. What happened at this moment? Was it a characteristic gesture or movement of his head, a familiar word or look? Or did they for the first time catch a glimpse of those nail-pierced hands that broke the bread? In any case, suddenly they knew him. "It is the Master"; one of them cried. And instantly he vanished from their sight.

The impact of these contacts with the risen Christ were sufficiently real to change the lives of these disheartened disciples. They became transformed men. The gospel of the resurrection, which they preached all across the ancient world, shook the souls of men and women and made them disciples of the crucified but risen Christ. That gospel demonstrated that love can conquer hate, and that life is ever lord of death. It made vile men clean. It changed weak men into spiritual giants. It transformed cowards into heroes and broken reeds into pillars of steel. It set a quenchless torch by every Christian grave. It made these followers of Christ unconquerable.

Rome's Reaction

When Christian men and women throughout the Roman Empire refused to offer idolatrous reverence to the image of the emperor, the authorities resolved to exterminate these stubborn people. Nero attempted to strangle Christianity in its cradle. Hear what sober historians have written: "Christians were tied to the heels of wild horses and dragged to their death. They were sewn up in the skins of wild animals and torn to bits by ferocious dogs. They were thrown into the arena to be slain by lions. They were daubed with

CHURCH FURNITURE of Distinction

SKILLED HANDS SINCE 1897

Forest Park Reformed Church, Woodhaven, L.I., N.Y.

CHANCEL FURNITURE
PULPITS
PEWS

Created by Redington

Write Dept. B For Free Illustrated Catalog

• COMMUNION TABLES
• ALTARS
• LECTERNS
• CHAIRS

J. P. REDINGTON & CO. DEPT. B. SCRANTON, PA.

WILLIAM H. LEACH

Editor,

Church Management

CHURCH BUILDING

Consultant

Some Recent and Current Clients

First Baptist Church of Greater Cleveland, Cleveland, Ohio
First Presbyterian Church, East St. Louis, Illinois
First Methodist Church, Waseca, Minnesota
First Evangelical & Reformed Church, Schuylkill Haven, Pennsylvania
Fourth Christian Church, Columbus, Ohio
First Baptist Church, Pottstown, Pennsylvania
The Presbyterian Church, Wickliffe, Ohio
First Methodist Church, Boise, Idaho
The Reformed Church, Oradell, New Jersey
The First Presbyterian Church, Kinsman, Ohio
St. Paul's Evangelical & Reformed Church, Evansville, Indiana

Westminster Presbyterian Church, Youngstown, Ohio
Trinity Memorial Church, Binghamton, New York
North Methodist Church, Indianapolis, Indiana
First Mennonite Church, Wadsworth, Ohio
West Presbyterian Church, Ridgewood, New Jersey
Trinity E. & R. Church, Tiffin, Ohio
First Methodist Church, Lincoln, Nebraska
Christ E. & R. Church, Latrobe, Pennsylvania
First Presbyterian Church, Hubbard, Ohio
First Presbyterian Church, Sweetwater, Texas
Zion Evang. Lutheran Church, Springfield, Ohio
St. Matthew Lutheran Church, Logan, Ohio

For Terms Write } WILLIAM H. LEACH, P. O. Box 543, Cleveland 7, Ohio

RAISE MONEY EASILY and with Dignity

Correspondence Notes and Envelopes
EACH SHEET WITH A PHOTO OF YOUR CHURCH
a Year-Around Seller!

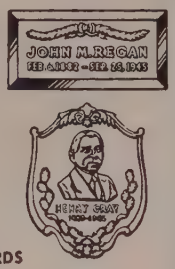
Quickly, easily sold for $1 per box of 24 sheets and 24 envelopes. ***Generous profits for your church group.*** No experience necessary. For samples and full information, just write:

SPALDING PUBLISHERS, Dept. B, 754 E. 76th St., Chicago 19, Ill.

Manufacturers of

Church Bronze

- PEW PLATES
- CROSSES
- HONOR ROLLS
- MEMORIALS
- SCULPTURED BAS-RELIEFS
- PLAQUES
- TABLETS
- NAME-PLATES
- LETTERS
- BULLETIN BOARDS



Write us for full details

Architectural Bronze & Aluminum Corp.

General Office and Factory

3638 W. Oakton St., Skokie, Ill.

"Sketches Submitted Immediately for Approval"

Cotrell and Leonard

GOWNS

Choir, Pulpit and Judicial Gowns
Academic Caps, Gowns and Hoods

Write for Catalog

SINCE 1832

Cotrell and Leonard

INC.

Albany 1, New York

Get Results

ADVERTISE YOUR REVIVAL

PROFESSIONALLY-INEXPENSIVELY

Reach More People For Christ

Great crowds mean great revivals. With these materials churches of any size can effectively promote evangelistic campaigns.

- **LITHOGRAPHED MATERIALS** — Folders, bulletin inserts, streamers for individual church use in promoting attendance.
- **MATS FOR CHURCH PAPERS** — Use in printed bulletins, folders, etc. Artistic, appealing.
- **STENCIL INSETS** — Make mimeographed materials really effective.
- **NEWSPAPER ADVERTISING** — Three series of newspaper advertising mats that attract attention, get results.

A complete program. New, Distinctive, Different. Permit you to use most advanced advertising techniques in your evangelistic promotion. Pastors, educational directors, church secretaries, please WRITE FOR FREE SAMPLES AND PRICES.

CPS **Creative Promotional Service**

136 N.W. 13th Street — Oklahoma City 3, Oklahoma

pitch and placed on poles as living torches to light up the further cruelties in Nero's garden."

But listen to how one of the great Christian leaders of that early period answered their torturers: "Go on, good Governors, and destroy us. The more you mow us down, the more we increase, for the blood of the martyrs is the seed from which new Christians spring. The teeth of these beasts will but grind us into white flour for the pure bread of Christ." They were the despair of the Roman authorities, for these Christians had lost all fear of death. Fear of death is the mother of all fear. When it is destroyed, every form of fear is vanquished.

As late as the third century of the Christian era, the emperor Diocletian subjected the Church to ten years of the worst persecution it had yet suffered. At the end of that decade he had medals struck and given to all his lieutenants and officers. It bore this inscription: "The Christians are no more." But what has history to say on that subject? What is the testimony of the long centuries? It is this: Diocletian is no more. He has returned to dust and to oblivion. But the Christ whose name he blasphemed and whose followers he persecuted rises higher and ever higher in the love and devotion of men. And today it is freely recognized that he is the world's only hope.

Would to God that in our own time, men and women who have named the name of Christ could show something of this ancient spirit of heroism and self-sacrifice instead of the anemic, bloodless, unheroic witness we too often give for Christ. The gospel of the resurrection—what a message is this for our feverish, fear-ridden, and death-embracing generation! Here is forgiveness. Here is salvation. Here is wholeness for man. Here is victory over fear and sin and death. Out of the dark shadows of the tomb on Easter morning stepped forth one whose omnipotent shoulders lift every barred gate and who has shattered all the bonds of death. He is the Lord of life, the conqueror of death, alive forevermore!

A Triumphant Easter Service

(From page 9)

Minister: Who shall separate us from the love of Christ? shall tribulation, or distress, or anguish, or nakedness, or peril, or sword?

People: I am persuaded, that neither life, nor death, nor angels, nor principalities, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

Unison: Blessed by the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

Choral Response: "Glory Be to Thee, O Lord" *Gounod*

Litany of Adoration and Praise:

Triumphant Lord, whom enmity and spite could not embitter, pride and force could not break thee and even death and the grave could not contain thee; thou art worthy to receive glory, honor, reverence, and praise, for with thy resurrection came the assurance of the everlasting hope that rises within the human heart.

Thou who didst turn the night of mourning into the morning of praise, accept our prayer of adoration and our litany of praise, and demonstrate thy favor by renewing in us the Spirit of the risen Lord.

For the boundless love which honored mankind by taking upon itself our human form, and subjecting itself to all our ills and limitations,

We thank and we adore thee, Lord.

For the rugged humanness of him who took the children in his arms and blessed them, who supped with his treasured companions, and sought the solace of hillside, lakeshore, and synagogue,

We thank and we adore thee, Lord.

For the gallant courage of him who lived our human life in all its fullness, maintaining its dignity and never becoming common by contact with common things,

We thank and we adore thee, Lord.

For the gracious pity of him who wept with those who mourned, who flung himself between men and their accusers, and won for himself the splendid reproach of being the friend of publicans and sinners,

We thank and we adore thee, Lord.

For the tenacious faith of him who faced the cross without murmer or complaint and died with a prayer of pardon on his lips,

We thank and we adore thee, Lord.

For the glorious triumph of love which conquered death, shattered the grave, rose in power on the third day, and guaranteed eternal life,

We thank and we adore thee, Lord.

Unison:

Thou art the king of glory, O Christ, thou art the everlasting Son of the Father. Christ is risen: he is risen indeed. Because he lives, we shall live also.

Hymn of Praise: "Jesus Christ Is Ris'n Today! Alleluia!" *Wogan*

Scripture Reading: Matthew 28:1-10. Colossians 3:1-4.

Anthem: "Worthy Is the Lamb" *Handel*

Pastoral Prayer:

Eternal God, Lord of life and conqueror of death, source of light that never fades and fountain of love that never fails, out of the uncertainty of our lives we look to thee, the constant and unchangeable. The deep desires of our hearts impell us to him "who brought life and immortality to light in the gospel." As we gather around thine empty tomb, be near to bless us, and may we feel again that "life is ever Lord of death, and love can never lose its own."

We thank thee, gracious Father, for the hallowed associations and infinite suggestion of this sacred Easter morning: for the deep desires it satisfies, for the eternal zeal it stimulates, and for the assurance of immortal triumph it brings. We are grateful for the yearly revival of life, for the yearnings and aspirations that spring up within us, and for everything that lifts us up beyond the seen, and points us to God and the spiritual kingdom, where we had our beginning. We are grateful for the many failures that quicken our desires for success and deepen our determination for eternal victory, for those deep insatiable needs which cannot be deceived, and which refuse to be content apart from thee, and for that constant death that stimulates our hope for immortality.

Teach us, good Father, the message of this day, that we may know in our day of crucifixion the approach of our day of resurrection. Teach us the lesson of all dark days, when we are forced to walk by faith and not by sight. Having seen thy cross and on it one "who was wounded for our transgressions and bruised for our iniquities," may we know that suffering and death do not contradict thy goodness nor defeat thy purpose, for Christ robbed the cross of its shame, broke the power of death, and reigns enthroned in the hearts of mankind.

O thou who hast intrusted into our poor care a life whose issues are rooted in eternity, may we know the power of that life and death which this season honors, and the superb victory be ours in the battle for the right.

This we ask in the Spirit of our risen Lord and master, Jesus Christ. Amen.

Choral Response: "The Threefold Amen"

Offertory and Blessing

Vocal Solo: "I Know that My Redeemer Liveth" *Handel*

Sermon

Recessional Hymn: "The Strife Is O'er" *Palestrina*

Benediction

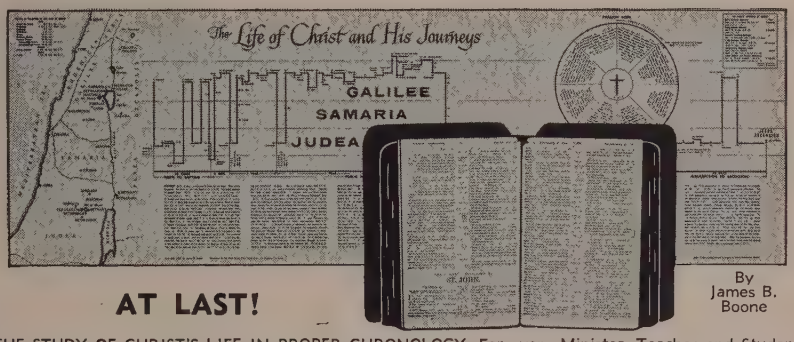
A Moment of Silence

Organ Postlude: "Hallelujah Chorus" *Handel*

A FREE PRESENTATION

When planning your church furniture, call in an Ossit representative for advice and a visual presentation free of any obligation! Your Ossit representative will analyze and make recommendations on furniture detailing and design. He will present samples of carvings, woods, and finishes, in addition to preliminary drawings. Take advantage of these free services, offered by a company with 90 years of church furniture manufacturing experience. Contact your Ossit representative today.

Ossit
CHURCH FURNITURE COMPANY
BOX 269-CM
JANESVILLE, WISCONSIN



AT LAST!

By James B. Boone

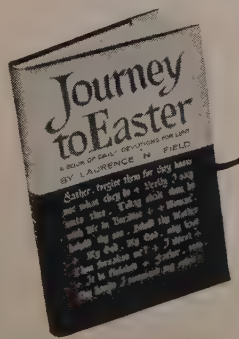
THE STUDY OF CHRIST'S LIFE IN PROPER CHRONOLOGY. For every Minister, Teacher and Student who desires the complete chronological, geographical and historical narrative of OUR LORD'S LIFE AND MINISTRY as related by the Four Evangelists. Follows the scriptural and traditional accounts in proper sequence. These studies will enable the most immature Bible student to gain the knowledge and understand the HEART OF CHRISTIANITY. Thoroughly cross-referenced. 12" x 36" in permanent container. Price $2.50

BIBLE STUDY ASSOCIATION

Box 46712 **Los Angeles 46, Calif.**

Daily Inspirational Reading for Lent

Journey to Easter



by Laurence N. Field

. . . a book of 46 daily devotional readings for each day of Lent and the six Sundays before Easter. Each day's meditation — with its supplement of poetry, prayer and hymn text — is simple and warmly personal.

A note of victory permeates the entire book as it points unerringly to the open tomb.

"The March of Calvary was a march of tears, but it was also a march of triumph . . . Lent ends with Resurrection Sunday — with victory!"

160 pages, cloth bound • **$2.00**

Order from your favorite bookstore or

Augsburg PUBLISHING HOUSE / Dept. CM • 426 S. 5th St. • Minneapolis 15, Minn.

NEW BOOKS

Lent and Easter

PROTESTANT PREACHING IN LENT **by Harold J. Ockenga. Wm. B. Eerdmans Publishing Co. 285 pages. $3.95.**

This is the first volume in the new Lenten series of books planned by the publisher The introduction is written by Andrew W. Blackwood and a commendation by Billy Graham appears on the jacket. Dr. Ockenga is well-known as the pastor of Park Street Congregational Church in Boston.

Here are some of the best sermons this reviewer has seen from the evangelical conservative point of view. The volume consists of forty-seven sermons which are divided into seven series.

E.A.L.

JOURNEY TO EASTER **by Laurence N. Field. Augsburg Publishing House. 152 pages. $2.00.**

A book of forty-six daily meditations for the Lenten season, beginning on Ash Wednesday (March 6) and continuing through Easter eve.

Dr. Field is Professor of Sacred Music and of Practical Theology at Luther Theological Seminary, St. Paul, Minnesota.

THE SEVEN WORDS FROM THE CROSS **by Ralph G. Turnbull. Baker Book House. 53 pages. $1.50.**

Here is another addition to the many books already written around this theme. The publisher describes this one as "a fresh approach to these timeless utterances of our Saviour." To this reviewer, this seems about par for the course, well-done but nothing new or unusual.

LIFE VICTORIOUS **by Elmer A. Kettner and Paul G. Hansen. Concordia Publishing House. 112 pages, paperback. $1.50.**

A series of fourteen Lenten sermons, eight by Kettner and six by Hansen, are presented in this volume. Also included are suggested readings and hymns taken from *The Lutheran Hymnal* for seven Lenten services.

WE LIVE FOR HIM **by Effie Sandstrom Jorgenson. Augustana Press. 16 pages, paperback. 10c each, $1.00 per dozen.**

This is a complete Easter service for the church school with full directions for production of the program. Everything necessary for the service is provided, hymns with music, readings, prayers, etc. It is bound in an attractive Easter bulletin cover ready for use for your youth program.

THEY MET AT CALVARY **by W. E. Sangster. Abingdon Press. $2.00.**

These are old people and old events, but what Dr. Sangster says about them is said in a new, provocative, and remember-able way which gives new force to the tradition.

He discusses the old question of how guilty was the crowd who cried, "Crucify him!" Justice, as we see it, is discussed with reference to Pilate who sentenced a man whom he regarded as innocent.

Dr. Sangster draws a worthwhile lesson from the first thief on the neighboring cross—the one who threw away his chance to change his cross for a crown. People let their crosses make them more bitter than ever. Someone, instead of wresting some good from his cross, twists it to his even greater loss.

Perhaps the most thrilling chapter in the book is the next to the last, entitled "The People Who Ministered to Him" upon the cross.

It is strange, perhaps, that your reviewer writes these words in an inn between Bethlehem, Nazareth, Emmaeus, and Egypt where he is marooned in a snowstorm. But the towns are in Pennsylvania and the delay is only 'til tomorrow (I hope) and the "pus point of rebellion" is merely nominal. But it suggests the rebellious irritation that could embitter.

D.T.

Theology & Philosophy

CHRISTIAN WORDS AND CHRISTIAN MEANINGS **by John Burnaby. Harper & Brothers. 160 pages. $2.50.**

Taking sixteen words used frequently in pulpit and religious discourse, words that have become worn thin by careless usage, Dr. Burnaby of Cambridge University joins them in pairs, then brings them to life as he interprets them. It has been a long time since a book on certain words has been so vividly written as this one. For Dr. Burnaby has thought through their true Christian meaning, going behind the accretions of modern misunderstandings to present them in their stark reality. What he does is to delight the reader with his perceptive insight and his clear presentation.

Matching these words, he has opportunity to look at them as they inter-relate, each bringing out the true value of the other. His words as matched are Faith and Knowledge, Revelation and Dogma, Love and Incarnation, Sin and Judgment, Forgiveness and Atonement, Sacrifice and Communion, Grace and Freedom, and Salvation and Hope.

This is the kind of book that must be read with a pencil in hand. Sentences and paragraphs will be marked, and thoughts of one's own started by the reading must be jotted down. For this is a growing kind of book, in which the number of pages do not increase, but the expanding ideas reach far beyond its covers.

Though supposedly written for the laymen, this book will help many ministers to clarify their meanings as to these sixteen important words. It is an excellent book to be used in spiritual research groups of laymen or for ministers' associations, as well as for one's personal reading.

H.W.F.

HEAVEN AND HELL **by John Southerland Bonnell. Abingdon Press. 62 pages. $1.00.**

All honor to Dr. Bonnell, minister of the Fifth Avenue Presbyterian Church, New York City. Immortality, heaven, nor hell have been popular subjects for the modern minister. He has found himself trapped between the traditional concepts and the realism of today's thinking. It has seemed the better part not to take sides. Too often East has glorified the chancel lilies rather than the Son of God.

Here is a series of sermons on death, heaven, hell, recognition of the future life, and the resurrection of Jesus which speaks a modern language. Dr. Bonnell believes in all these. But heaven becomes a condition of activity with a purpose; there is punishment but it is not necessarily eternal and he believes that we shall recognize our dead friends who have passed over the divide ahead of us.

My own guess is that sermons on this theme will be welcomed. However they must be carefully formulated for a careful reception. Dr. Bonnell has pointed the way.

W.H.L.

CHANGING CONCEPTIONS OF ORIGINAL SIN **by H. Shelton Smith. Charles Scribner's Sons. 242 pages. $3.50.**

Tracing two centuries of religious thought in America within the compass of this single volume, Shelton Smith has placed all serious students of religion in

his permanent debt. It is beyond any shadow of doubt the finest work in its field and will, for years to come, be the handbook to guide lay and clerical readers through this largely uncharted field.

While Smith's work is largely concerned with the changes in opinions about original sin, and does not purport to be a comprehensive history of this topic in American thought, it nevertheless traces thoroughly this idea through its significant American development. Fortunately for the reader, the author has also taken some liberty to press the involvements of man's predicament in sin and concern with his limited human nature to go beyond the strict limitation of the subject and into areas clearly related to understanding these problems.

Beginning with the New England Calvinist theologians, for whom this topic was the very warp and woof of their thinking, the author goes on to study with care the influences of John Taylor, Samuel Webster, Charles Chauncy, and the Unitarian revolt. The sections dealing with the New Haven conception of original sin are especially well done showing the influences of Nathaniel William Taylor and Horace Bushnell. In his depiction of the mature Bushnell who returns to the defence of the supernatural in his later years when influenced significantly by John W. Nevin, the author shows new and keen insights.

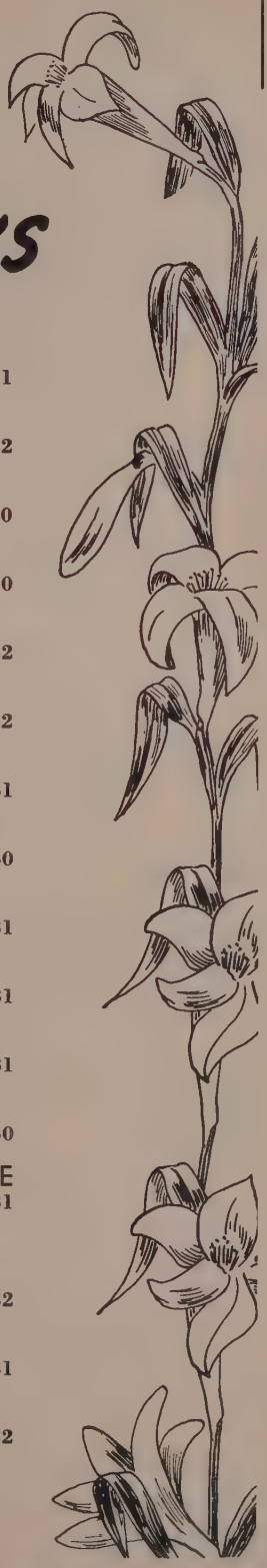
After a brief look at the liberal period in American theology, when original sin was completely outmoded, the author finds a return to a serious study of the subject among the modern neo-orthodox scholars and writes one of the best chapters of the book in his closing analysis of Niebuhr and Tillich.

R.W.A.

THE LONG ARM OF GOD by Wesley Shrader. The American Press. 105 pages. $3.00.

For the past twelve years, Dr. Shrader has been the minister of the First Baptist Church, Lynchburg, Virginia. His previous volume, *Dear Charles* was well received. This present volume deals with such ideas as God and the Modern Mind; God and Man's Hunger; God's Grace and Man's Maturity; God's Will—Accepted or Rejected. There is discussion of the Believer and His Sins; the Believer and the Cross; the Believer and His Troubles; the Believer and His Doubts. The problems confronting man are introduced; psychology and psychiatry are drawn upon, and especially the problems that they attempt to solve; the fears and troubles and doubts of modern man are discussed; but in each case, the chapter ends with a Christian solution, definite, dynamic, and well-stated. This sort of preaching finds people where they are and leads them to the heights of God. Mary Truett Gilliam, daughter of Dr. George W. Truett, writes the forward in which she says, "His treatment of a

Lenten Easter Books



CONSIDER HIM
Olive Wyon $1

THEY MET AT CALVARY
W. E. Sangster $2

COME SEE A MAN
Grace Noll Crowell $1.50

PRESCRIPTION FOR ANXIETY
Leslie D. Weatherhead $2.50

A SIMPLE GUIDE TO PRAYER
John Underwood Stephens $2

A LIFT FOR LIVING
Ralph W. Sockman $2

BENEFITS OF HIS PASSION
C. H. Dodd $1

LIFT UP YOUR HEARTS
Walter Russell Bowie $1.50

HEAVEN AND HELL
John Sutherland Bonnell $1

WHEN GOD WAS MAN
J. B. Phillips $1

LOVE SPEAKS FROM THE CROSS
Leslie Badham $1

OVER HIS OWN SIGNATURE
Leslie D. Weatherhead $2.50

THE RESURRECTION AND THE LIFE
Leslie D. Weatherhead $1

A PLAIN MAN LOOKS AT THE CROSS
Leslie D. Weatherhead $2

THE SEVEN WORDS
Clovis G. Chappell $1

FACES ABOUT THE CROSS
Clovis G. Chappell $2

AT ALL BOOKSTORES

abingdon press

NEW ENLARGED EDITION
Famous, modern-day religious classic

THE HAND OF GOD

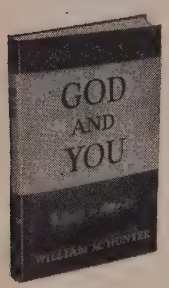
By Oswald S. McCall

"A unique devotional manual which gathers into its sweep the cry of modern man and the answer from within the timeless insights of the Christian faith."

—HOWARD THURMAN

Embellished with three photographs of Rodin's memorable sculpture, "The Hand of God." At your bookseller. $3.00

HARPER & BROTHERS, N. Y. 16



GOD AND YOU

A Faith to Live by

WILLIAM M. HUNTER

From his fifteen years in the ministry, counseling with hundreds who have sought his help, William Hunter has found that problems of frustration and guilt arise from spiritual illiteracy. Too many people try to do what is right without understanding *why* they should lead such a life. To fill this void, the author surveys the major teachings of the Bible and applies them through real-life illustrations to help the reader define the faith he lives by. $2.50

FHR **At your bookstore**
FLEMING H. REVELL COMPANY, Publishers

subject is always original and stimulating, with the result that the listener is not only informed but lifted and inspired. . . . He preaches for men and women of this generation. . . . He inspires his people to dedicate their lives to the eternal God who alone merits our supreme loyalty." A meritorious and engaging book.

L.N.L.

THE QUMRAN COMMUNITY, ITS HISTORY AND SCROLLS **by Charles T. Fritsch. The Macmillan Company. 147 pages. $3.25.**

THE DEAD SEA SCROLLS AND THE ORIGINALITY OF CHRIST **by Geoffrey Graystone. Sheed & Ward. 117 pages. $2.50.**

These two books represent a "second look" at the much-discussed Dead Sea scrolls. It is interesting to compare the views of a Roman Catholic scholar with those of Princeton's professor of Old Testament.

Dr. Fritsch's book represents second-hand scholarship, but is valuable because of the way in which he has carefully sifted the numerous, and often conflicting reports of men who sometimes stood so near the trees that they were not able to see the forest. The summary of the discoveries and a description of the manuscript and other finds first occupies the author's attention. Following this useful survey is the heart of the volume—a comparison of the Qumran Community with the Damascus sect, the Essenes and the New Testament. To this reviewer the influence of these Jewish sectaries upon John the Baptist and upon the apostle John was most convincing and interesting.

Father Graystone's book is, in some sense, a reply to the exaggerated theories of Dupont-Sommer and Wilson. It warns, justly, against "mistaking verbal resemblances for fundamental similarities and even dependence of ideas." With but few exceptions he tends to explain all resemblances between the Qumran documents and the New Testament as being due to their common dependence on the Old Testament. Effectively he points to major differences: the Qumran sect wholly rooted in the Mosaic Law, which Christians believe to have been abrogated; the Messianic expectation of the sectaries still unfulfilled, while Christians began with the assumption that Jesus was the Messiah; the narrowly restrictive limits of the Qumran sect, as opposed to the humanity-embracing scope of the gospel.

J.S.

THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION **by Theodor H. Gaster. Doubleday & Company, Inc. 350 pages. $.95, paperback. $4.00, cloth bound.**

An eminent Hebraist, Professor Gaster of Columbia University has put many in his debt by giving a vital and fresh translation of the Dead Sea scrolls and also of the related "Zadokite fragment" that was found a generation earlier in a Cairo synagogue. "The archeologists tell us that the Dead Sea caves are hot and dark. The same might be said of the controversy which has raged around their contents. At this point, however, it might be healthy to stand back a little from the din and furor and clouds of dust and try to appreciate the scriptures of the brotherhood simply from the point of view of what they offer to religious thought and insight." This is worth doing, and this book makes it possible. The publishers are to be commended upon issuing also the inexpensive edition, making it more widely useful.

In an introduction Dr. Gaster summarizes his own views concerning the historical and religious significance of this find. His conclusions are unspectacular, but sound and convincing. He finds the closest relation to these documents in the New Testament in the Epistle of James and suggests that the ecclesiastical forms of the primitive church were patterned after those of the Brotherhood. "They portray for us, in vivid but authentic colors, the environment whose spiritual idiom John and Jesus spoke, whose concepts they developed and transmuted, and whose religious ideas served largely as the seedbed of the New Testament. . . . There is in them no trace of the cardinal theological concepts—the incarnate Godhead, original sin, redemption through the cross, and the like—which make Christianity a distinctive faith."

J.S.

Preachers & Preaching

GOD AT YOUR DOOR **by G. Gordon Bayless. Fleming H. Revell Co. 158 pages. $2.00.**

This is the second volume of exceptionally good revival sermons published by G. Gordon Bayless, pastor of the Central Baptist Church, North Little Rock, Arkansas. Those who read his earlier volume, and *Be Ye Saved,* will be anxious to make the acquaintance of this one. Here we have revival sermons at their best. *God at Your Door* contains fifteen sermons of high merit. They are original, brilliantly expressed, and inspiring.

A typical sermon is entitled "Portrait of a Selfish Man." This title in itself attracts attention. The reader begins to wonder who the selfish man was. He reads the text and his question is answered. "It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15:32.) We now know that the selfish man was the brother of the prodigal son. In this case, as in the other fourteen sermons in the book, Dr. Bayless begins in such a way as to arouse our interest and at the same time presents at the outset the central thought of the discourse. Then comes the outline which is clear, definite and convincing. The illustrations are fresh and illuminating. Many of them are drawn directly from life and

are of the kind that are hard to forget.

There is a sermon entitled "The Man Who Couldn't Take It," which deals with Demas, the man who forsook Paul. The text of Sermon V, "Walking away from Sin," is, "I will arise and go to my father, and will say unto him, Father I have sinned against heaven and before thee. . . ." (Luke 15:18.) A sermon with a text from the parable of the wise and foolish virgins bears the caption of, "Traveling Without Lights." "Is This All?" an excellent sermon on immortality, has for its text the words from Job 14:14 "If a man die shall he live again?" Other arresting titles are "God at Your Door," "The Hopes We Live By," and "Saving the Home."

Although here and there we may be inclined to take issue with certain of the theological implications in some of these sermons, their high homiletical merit is not to be questioned.

L.H.C.

PREACHING AND THE NEW REFORMATION by Truman B. Douglass. Harper & Brothers. 142 pages. $2.50.

If there are local pastors who have followed the growth of the ecumenical movement with some misgivings and wondered how much time and attention they should give to "another fad in church history," they would do themselves a real service to read these Lyman Beecher lectures by Truman Douglass.

It might seem rather far-fetched that a series of lectures on preaching could be based on the nature and history of the ecumenical movement, but Dr. Douglass makes the relationship quite clear and deeply relevant. Believing that this movement in our time is in the nature of a "New Reformation," he sets himself the task of showing how its content and meaning affect the preaching ministry today. He believes that no preacher can be faithful to his task and ignore the implications and consequences of this movement. The goal of each is the same.

Since the purpose of the preaching ministry is "to proclaim the present and kingly role of Christ in the Church, to build up the body of Christ, and to extend the bounds the community of Christ's people," it is evident that both the preacher and the ecumenical movement are pursuing the same end. Each should deeply influence the other.

Dr. Douglass attaches this theme to the renewed emphasis that is placed upon the relevancy of the word today and shows how it is communicated through the preaching of the new reformation. He is certain that unity is necessary to its power and argues with the belief that the "coming great church" will find its life and power in this unity arising out of the collective experience of the Christian Church.

Certainly a reading of this book will give any preacher a deeper conviction as

Two important announcements from WESTMINSTER

An entire new series to help bring Christians a deeper and more fruitful understanding of the New Testament

THE Daily Study Bible

Edited by WILLIAM BARCLAY. A distinguished new series planned to help the theologically untrained comprehend the meaning of the New Testament in the present day. Each volume translates a New Testament book and interprets every passage. Two volumes now ready:

THE GOSPEL OF MARK

Here is "the most important book in the New Testament"—the first life of Jesus ever to be written. It includes valuable material on Mark's sources of information and on his own life.

THE ACTS OF THE APOSTLES

Written by St. Luke, Acts narrates the heroic efforts of the early Church leaders who did so much to spread the new faith.

Each volume $2.50.

Two significant additions to the distinguished $1 books that make big ideas plain for everyman

THE Layman's Theological Library

ROBERT McAFEE BROWN, General Editor. Fundamental concepts of Christian faith and practice simply explained for the layman. Clothbound. $1.00

PRAYER AND PERSONAL RELIGION
By JOHN B. COBURN. New insight into the true meaning of prayer, to guide the layman to a deeper personal relationship with God.

LIFE, DEATH, AND DESTINY
By ROGER L. SHINN. An intelligent and sympathetic consideration of the inevitable future and how Christian faith can help prepare for it.

Previously published:

Modern Rivals to Christian Faith
By Cornelius Loew

The Significance of the Church
By Robert McAfee Brown

The Christian Man
By William Hamilton

Believing in God
By Daniel Jenkins

THE WESTMINSTER PRESS
Philadelphia 7

NEW ABINGDON ART SHEETS 907

New 24-page assortment of nearly 300 easy-to-trace outline drawings, approximately 50 "sentence sermons" for church bulletins, etc. Subjects for special days such as Easter, Christmas, etc. Can be traced on duplicator stencils by inexperienced user. Ideal for all duplicated church material.

Suggestions and instructions for use included. Each page 8½" x 11", punched to fit 3-ring binder. In 2-color envelope.

$1

AT ALL BOOKSTORES

abingdon press

to what the central burden of his preaching ought to be. And he will find it difficult not to believe that in the growing ecumenical movement of our day there is visible evidence of the working of the Holy Spirit.

W.P.

Devotional

DEVOTIONS FOR ADULT GROUPS by Wallace Fridy. Abingdon Press. 127 pages. $1.50.

With striking earnestness and sincerity the author of this book has written twenty-five devotional meditations centering around the practical everyday problems which the average reader must face. Although they were written originally for specific occasions, they later appeared in newspaper columns and clearly reveal the directness and pungency of such writing. Following each meditation there are aids to worship including a suggested hymn, a scripture passage, and a prayer which studiously avoids stereotyped Biblical phraseology and strives after language which will appeal and be readily understood by the man on the street.

The book makes an ideal gift and can be used not only for periods of private devotion but also for group worship and discussion. At the close of the book is a very helpful index listing not only all the important references, but also the theme of every devotion. J.Z.S.

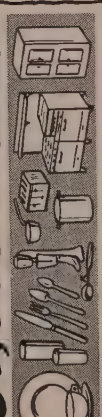
HOW TO PRAY by Jean-Nicolas Grou. Harper & Brothers. 154 pages. $3.00.

Harper and Brothers have been publishing many of the spiritual classics of the centuries in interesting, readable modern translations. It now replaces its former edition of Grou's brief masterpiece with a new translation from the French by Joseph Dalby, who also writes the excellent introduction. The format is easy to read, excellent type with good leading.

This volume includes the chapters on prayer from Grou's larger work, *The School of Christ.* The first five chapters are each entitled God Alone Teaches Us to Pray, the only weakness in the entire book. For the translator or publisher might well have given specific titles for these chapters, since they deal respectively with the nature, the object, the characteristics, the disposition it requires, and the personal application of prayer. These then are followed by a study of vocal prayer, the efficacy of prayer, continual and common prayer, and finally, a brief but excellent treatise upon the Lord's Prayer.

This reviewer has read or studied most of the classics upon prayer. He counts this one as one of the finest in its clear picture of how to pray according to the Holy Spirit (the prayer of love), without which prayer is but words said. Grou gives no simple technique about praying this way or that; he gives the general principles by

50,000 ITEMS



Chinaware, Silverware, Linens, Paper Goods, Tables, Chairs, Kitchen Utensils, Cutlery, Platters, Trays, Kitchen, Dining Room Equipment. Prompt Delivery. Thousands of Churches, schools, colleges, hospitals, orphanages, hotels, restaurants have their needs supplied by this 40 year old institution. Why? Satisfaction Guaranteed or Money Back!

EDWARD DON & COMPANY 2201 S. LaSalle St. Chicago 16,

EDWARD DON & COMPANY

Everything for Your KITCHEN and DINING ROOM

ARE YOU LOOKING FOR GOD?

By Edmund A. Steimle

Inspirational and devotional reading in the form of 17 sermons by one of America's leading radio preachers. They reflect the sincerity of faith and warmth of personality that have skyrocketed Dr. Steimle into national prominence on "The Protestant Hour" and other leading radio and TV religious programs. $2.25

At all book stores

MUHLENBERG PRESS
Philadelphia

CHOIR ROBES Write for Style Catalog and Fabric Selector with miniature cut-out showing how each fabric and color appears as a finished Robe. Request Catalog A10

For Pulpit Robe, request Catalog P10

E. R. MOORE CO.
268 Norman Ave. ● Brooklyn 22, N.Y.
932 Dakin St. ● Chicago 13, Ill.
1641 N. Allesandro St. ● Los Angles 26, Calif.

Valematic

Folding Portable

WARDROBE RACKS

Up and ready for duty in seconds. Finger-touch lock releases. No bolts, screws or tools needed. Moves on rubber tires quickly and quietly anywhere. Holds 24 coats and hats. Disassembled in 30 seconds. Built to last a lifetime. Send for details.

Complete checkroom equipment available

J. P. REDINGTON & COMPANY
DEPT. 900 • SCRANTON 2, PENNA.

which the intelligent person may then grow in prayer.

For the Protestant reader this book less than most will require little adaptation from the position of the Roman Catholic Pere Grou. It can be taken almost in its entirety as the way to understanding and practice of true mental or interior prayer. Any one wishing to grow in his life of prayer will wish to get this book, lay or ministerial, for a single reading of it will offer true encouragement to continuing in that growth. H.W.F.

Pastoral Ministry

CLINICAL TRAINING FOR PASTORAL CARE **by David Belgum. The Westminster Press. 136 pages. $3.00.**

For student or active minister, this volume is one of the first of its kind, in giving guidance for pastoral care, especially through ministry to the sick and through pastoral counseling.

After an introductory chapter on "Pastoral Concern for the Sick," Dr. Belgum writes frankly about the health team, doctors and nurses true enough, but also the hospital administrators, medical social workers, and the like. Then the book's real worth comes in the later chapters, on the resources of the pastor, and the pastoral call. The devotional literature available, the use of sacraments and symbols, the practice of prayer and other resources would have little meaning unless there can first be a rapport between pastor and patient. How to achieve this is the heart of these chapters, especially the next one on "Learning from Clinical Experience." In this are guides, charts, records, with actual case studies, that will do much more than mere essays to clarify the work of the pastor.

But Dr. Belgum has years of the ministry behind him. So he concludes with the relationship between theology and the vocation of the pastor, knowing that unless this is correctly understood, the work of the minister can be quite futile.

A Lutheran minister, Dr. Belgum is now teaching pastoral counseling at Northwestern Lutheran Theological Seminary, Minneapolis.

H.W.F.

Education and Youth

EDUCATION FOR CHRISTIAN LIVING **by Randolph Crump Miller. Prentice-Hall, Inc. 418 pages. $6.50.**

Dr. Miller, who is one of the most informed and provocative thinkers in the field of religious education, has given to us in this book a most comprehensive survey of educational process in the local church. It is not easy reading for each chapter is crowded with the distilled thoughts of his years of work as a pastor and a teacher.

Nothing seems to be overlooked for Dr. Miller, after a chapter on the significance of religious education, goes back to Biblical times for a running start on an outline of the historical development of Christian education in theory and practice. Before the last page is reached the reader has been confronted with everything from the philosophy and presuppositions of religious education to a careful analysis of the latest and approved techniques for use in Christian education.

Dr. Miller has no ax to grind for he strives in every chapter to give a careful appraisal of all theories and methods. Although he is strongly predisposed, as an Episcopal rector, in having the church school worship at a liturgical service conducted by the local minister in the sanctuary of the church, he admits the values derived from departmental worship services organized expressly on the psychological levels of the children of each department.

This is a very handy and practical book for every minister or Director of Religious Education to have on his library shelf where it is immediately available for ready reference. J.Z.S.

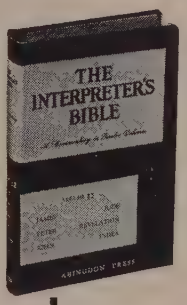
CHRISTIANITY IN EDUCATION **by Martin Hegland. Augsburg Publishing House. 110 pages. $1.75.**

The author of this small volume served for many years as head of the Department of Religion at St. Olaf College in Minnesota. Now he is retired and has brought together some thoughts which he calls "an orientation in elements of Christian culture with suggestions for relating the subject-fields to Christianity." This book represents a distillation of study and reflection over a period of half a century, and is meant to be helpful to the cause of Christian education.

The thesis of this discussion is that the whole process of education should be permeated with the Christian spirit. Dr. Hegland approaches his subject in three ways. First, he gives a brief orientation as to the meaning and the significance of each field of learning as a part of the total cultural picture. The subjects he selects are classical culture, history, philosophy, psychology, literature, languages, natural sciences, social studies, music, art, homemaking, health, religion, and extracurricular activities in school. Then he endeavors to show the functions of education in transmitting the content of each subject. Finally, he defines what he thinks should be the Christian emphasis in each of these areas studied.

The author concludes his study with a brief statement concerning the qualities of a Christian education. Nothing more is needed today in our church related institutions than a revival of these practices. The Columbia University seal, for example, has the Biblical words inscribed: "In Thy light shall we see light." Do all of our religious institutions make this a center of their curriculum? Here is a needed volume to be read by every teacher and college president of a church-related institution. W.L.L.

Coming . . .



Volume 12

Completing the set. Contains: books of *James - Revelation* in K.J. and R.S.V., with commentary; 16-page, 4-color photo insert; indexes to the entire set; general articles. Yours FREE through Bonus Certificate Plan. Details from your bookseller.

Early Summer, 1957.
$8.75

1. General — Old Testament Articles; Genesis-Exodus
2. Leviticus - Samuel
3. Kings - Job
4. Psalms - Proverbs
5. Ecclesiastes - Jeremiah
6. Lamentations - Malachi
7. New Testament Articles; Matthew - Mark
8. Luke - John
9. Acts - Romans
10. Corinthians - Ephesians
11. Philippians - Hebrews

Each volume, $8.75

abingdon press

Shepherdess

European Tour - $595.00

THE SHEPHERDESS TRAVEL CLUB is offering an all-expense tour to Europe from August 7 to 30, 1957. $595.00 pays the cost of the 23-day trip from New York and return, provided a plane load of 78 passengers go as a party. The tour is offered on a first pay, first served basis.

The Club is sponsored by THE SHEPHERDESS magazine, interdenominational quarterly for ministers' wives. Trip information in the current issue.

60c a copy, $2.00 a year
$5.00 for three years

Write for free information about the magazine and tour to:

THE SHEPHERDESS
1040 Springdale Rd., N.E.
Atlanta 6, Georgia

Between Dawn and Dark •

A Devotional Companion Through a Day

by Frederick Ward Kates

The rector of a great church has gathered quotations from devotional poets and writers of the ages and organized them into 43 topics that cover one day from dawn to dark. Rich material for personal devotional life, devotional talks and spiritual retreats.

Pocket size, with maroon cover and stained edges. 96 pages, indexed, *50¢ each, $5.00* per dozen. ***Order from***

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue Nashville, Tenn.

GOWNS

Choir - Pulpit

PARAMENTS
•
STOLES
•
ALTAR BRASS
•
FONTS
•
FLAGS & SUPPLIES

Catalog on request

The C. E. Ward Co.
New London, Ohio

Various Topics

THE CROSS AND THE COMMON MAN **by Herman W. Gockel. Concordia Publishing House. 155 pages. $2.00.**

Here is a fine book for the Lenten and Easter Season. The author believes that we must be down in the depth of the valley, to look up to the cross and to see it in its power and glory. Hence, he devotes the first four chapters to man, unredeemed, "the world's and his own worst enemy." Man without God and guided alone by his own standards is a greedy, hateful, selfish, lusty, and jealous creature. This is the human predicament in which man finds himself. With degenerate minds and performers of unmentionable deeds, man is on his downward way to spiritual death. But when man reaches the bottom of the valley, he can look up and see the only vision that can change his sordid condition. His mighty deliverance is at hand as he looks to the cross and to the man of the cross.

Fourteen chapters deal with this great deliverance, with the cross as the key, bringing faith and hope and life to man. Quotation is piled upon quotation from the New Testament to show that man does have hope coming directly from Jesus Christ and his cross experience. Frequently the quotations are from J. B. Phillips translation, used especially when they throw light and clearer understanding upon the text.

Some wonderful illustrations are used. One of these tells of Henry Clay, who at one time owed $10,000 to a bank in Kentucky. He was greatly troubled over his inability to pay. Some of his friends secretly raised the money and paid off the debt. Later Clay came to the bank to discuss his indebtedness, and was told that he did not owe the bank a cent and that his friends had paid off the debt. Tears came to his eyes and, unable to speak, he walked away. He was overwhelmed by the joy of a great deliverance. The application to Christ and his cross is quite plain.

The author of this volume is the religious director of the television drama "This Is the Life." Frequent reference is made to this relationship, especially as he worked with others upon the script for the television presentation. A very readable and helpful book.

L.N.L.

NO TEARS FOR CHRISTMAS **by Helen Topping Miller. Longmans, Green & Co., Inc. 71 pages. $2.25.**

There were plenty of tears before Christmas as long lines of confederate soldiers retreated along the lanes of their beloved homeland.

But Christmas Eve brought the Union army through the doors of one grief and terror-stricken plantation, only to put a new face on the fighting.

Mrs. Miller's little book brings to life people and places long perished, but always interesting, as in this case where mother and children hold the home fort when father and brothers are gone. And when, because of Christmas, a pretty Southern girl behaves kindly towards a wounded young Northern soldier, romance is born in both accents.

A.M.

Books in Brief

THE ESSENCE OF LAUGHTER **by Charles Baudelaire, edited by Peter Quennell. Meridian Books. 224 pages. $1.35. Paperback.**

In addition to the title essay, this book contains other essays, journals, and letters of Charles Baudelaire. Although all of the material has been published earlier, this is the first collection of the material in one volume. One of the sections is an original translation by the editor.

PRIMITIVE CHRISTIANITY **by Roudolf Bultmann. Meridian Books. 240 pages. $1.25. Paperback.**

An original paperback edition this book is an attempt to interpret primitive Christianity for the purpose of determining its relevance to contemporary society. Professor Bultmann is already well known for his contributions to Biblical scholarship.

THE DESCENT OF THE DOVE **by Charles Williams, introduction by W. H. Auden. Meridian Books. 240 pages. $1.25 Paperback.**

A reprint of a book first published in 1939 with Auden's introduction added to this paperback edition. It is a church history, but unique in its approach. The subtitle, "The History of the Holy Spirit in the Church" describes what the book is about—if Holy Spirit is interpreted in a broad sense.

THE RELIGION OF THE SEMITES **by W. Robertson Smith. Meridian Books. 510 pages. $1.95. Paperback.**

A discussion of the fundamental institutions of the Hebrew religion which is followed by a reconstruction of many contemporary Hebrew attitudes. It is an attempt to interpret Hebrew religion as a social and cultural phenomenon. First published near the end of the nineteenth century, it has long been out of print.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT **by S. R. Driver. Meridian Books. 580 pages. $1.95. Paperback.**

A standard Old Testament introductory work now in use in most seminary introductory courses. First published at the end of the nineteenth century.

AN INTERPRETATION OF CHRISTIAN ETHICS **by Reinhold Niebuhr. Meridian Books. 224 pages. $1.25.**

First published in 1935, this has become almost a classic in the field of social ethics.

Prayers of the Moment

AT THE SERVICE FOR A CLERGYMAN

Henry Sloane Coffin[1]

This is a portion of a prayer delivered at the funeral of a clergyman whose life was cut short in middle age.

More especially we offer our thanksgiving for this Thy servant now at rest. We praise Thee for the heritage of Christian conviction to which he was born, for the devout and inspiring men and women who touched his boyhood and youth, kindling a passion for Christ, whose memories he cherished in unfailing gratitude; for the many and large gifts with which Thou didst endow him, and his dedication of them all to his ministry—for the grace and charm of his presence, for his humor and contagious enthusiasm, for his outgoing nature, his keen interest in people and his zest in helping them, for his sensitive understanding, his tender sympathy, his readiness to spend and be spent in ministering to human sorrow, pain and bewilderment, for his civic conscience and his boldness and tact in combating social injustice, and for the devotion regardless of cost to his own strength with which he poured out himself for the congregations over which Thou didst set him as a shepherd and bishop of souls. We thank Thee for the vision, skill and unfailing toil of his leadership in Thy Church, his delight in the worship of Thy sanctuary and the pains he gave to his preparation to guiding Thy people into Thy presence, for his breadth of thought and love restive under the outworn divisions of the Body of Christ, for his prayer and endeavor to do away with barriers which sunder Christians one from another, and for his eagerness to hasten the day when followers of Christ should be both in spirit and outwardly one.

We bless Thee for the many desires of his heart fulfilled to him, for the affection in which he has been held, for the hearty response his ministry has evoked through the years, for his happy comradeship with ministers and leaders of many communions, for his constant joy in his home with its unfailing understanding and refreshment. We thank Thee for the honors which have come to him, for the institutions which have sought his counsel and prized his judgment, for the confidences that have been reposed in him and his genuineness which kept men's trust unshaken, for the hundreds whom he has drawn to his Master, encouraged and built up in their life with Him, and who have drawn from his gallant soul assurance and bravery for their battles, for the companies of Thy people in this and other cities who too deeply mourn his going and feel bereft of a fountain of spiritual energy.

[1]At one time President, Union Theological Seminary, New York City.

THE CONTINUITY OF LIFE

Paul L. Higgins[2]

Our heavenly Father, Thou who art the author of life and giver of life everlasting, Thou who art our comfort and strength in time of trouble, we thank Thee for Thy nearness and Thy love. Our trust is in Thee and in Thy wisdom and goodness. We know that Thou art with us when we walk through the valley of the shadow of death, and we know that death itself becomes the open door to the light and glory of eternity.

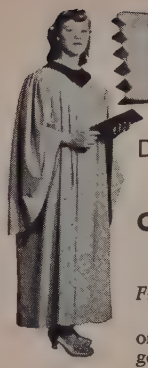
We are glad for the good and precious life of our dear one and for the seasons he was among us here. Help us to realize that he is with Thee in a greater world than ours, a world to which we, too, will some day have the privilege and joy of entering. Meanwhile, we pray that Thou will grant these frail hearts of ours the consciousness of the nearness of our loved one. May we know that he continues to love us, even as we continue to love him. Make us spiritually sensitive to Thy increasingly wondrous ministrations which come to us in a life that is endless, and in which this earthly span forms but a prelude. We thank Thee, O God, that we are Thy children for now and forever, and that Jesus Christ is our Lord and Savior. Amen.

A PRAYER FOR THE ALCOHOLIC

William C. Skeath[3]

It is almost inevitable that the community drunk will find his way to the parsonage door. That is what happened. The author was new in the community but he had had experience in this kind of counseling. He spoke harshly to the victim, insisting that he would not help himself and would not cooperate with anyone who sought to help him. Finally he added: "There is help for you in just one place. That is with God. I am not even sure that he will help you but we can ask." The man followed the minister to his study where they knelt in prayer. After a prayer by the minister the alcoholic stammered out one of his own and then hurried from the room. The author observed him for years. He became sober, joined the church, and so far as was known never again used alcoholics. When he was buried, he had the respect of the

[2]Minister, Hyde Park Methodist Church, Chicago, Illinois.



Distinctive
CHOIR ROBES
CLERGY ROBES—
ALTAR HANGINGS

Finest Quality At Low Cost

We prepay transportation on orders of 12 or more gowns.

Write for catalogs, samples, quotations.

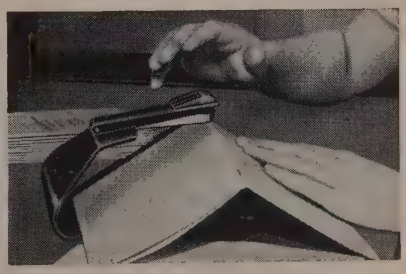
IRELAND NEEDLECRAFT
3661 San Fernando Rd.
GLENDALE 4, CALIF.

ILLUMINATED
Church Bulletins

Send for FREE catalog containing illustrations, descriptive literature and prices of various types of bulletins.

A POST CARD WILL DO!
Please mention name of your church.

ASHTABULA SIGN CO.
Department C — Ashtabula, Ohio



NEW FOLDER STAPLER

Now you can do your own saddle binding of booklets, reports, bulletins, with the new Bostitch B8S Saddle Stapler. Automatically positions work to drive staples right through the fold. Will accommodate up to 128 pages. Roll-up feature handles page widths up to 12 inches.

Rugged, compact, easy to operate, the Bostitch B8S uses the same staple as your B8 office stapler. Ask your stationer, phone your local Bostitch representative, or write

BOSTITCH
316 Mechanic St., Westerly, R. I.

PULPIT ROBES

You always look your best, are your best in a BENTLEY & SIMON pulpit robe. Hand-sewn and custom-tailored for perfect fit, for lasting enjoyment.

CHOIR ROBES, too, individually made in the same quality way.

Your Standard of Excellence since 1912

Write for catalog D-58

BENTLEY & SIMON
7 West 36 St., New York 18, N. Y.

CUSHIONS

- ALTAR RAIL CUSHIONS
- PEW CUSHIONS
- REHABILITATION OF OLD CUSHIONS
- FOAM RUBBER, HAIR, OR COTTON FILLED

Samples & Estimates on Request

BERNARD-SMITHLINE CO.
23-08 38th Ave., Long Island City, N.Y.

Midwest CADDIES

For easier, faster handling of FOLDING CHAIRS AND TABLES
Simplify moving and storage of your folding chairs with a Midwest Caddy. Designed to handle all types of folding chairs, or any size folding table. Adjustable models available for partial loads. Built for rugged service. Smooth action rubber caster wheels for effortless handling.

★ Saves time
★ Saves effort
★ Reduces noise & confusion
★ Helps solve storage problems

Write for FREE catalog, today

Midwest FOLDING PRODUCTS SALES CORP.
Dept. 107C ROSELLE, Illinois

entire community. The prayer used by the minister is given below.

O God, we know that if there is any help for this man it must come from Thee. We pray Thee to hear whatever prayer he makes, and if it suits Thy pleasure help him! Amen.

A PRAYER IN WAR TIME

John F. C. Green[4]

O God, who art merciful, grant unto Thy children the sense of Thy nearness. We are confused and troubled in a war-torn world. Sorrow, separation, and uncertainty beset us. We pray for those we love, from whom we have been separated. We bow to the necessity and pray for their return in health of body and mind and spirit. We pray for those in whose homelands the tragedy of war is again enacted, the millions of our brothers and sisters whose lives are blasted, whose homes are destroyed. Forgive us, and heal and save Thy people, we pray. Grant, we beseech Thee, that we may come to believe in Thee whatever befall. For we are Thy children of time. We are mortal in the flesh. And Thou hast promised no earthly security, no final peace until Thou reignest in the hearts that love Thee, and until the saved are blest in Thy home of souls. But we seek strength and faith for the day, Thy rest for the long nights of doubt. Bless Thy children, according to Thine infinite goodness, according to their need.

We pray Thy guidance for the ways of the nations, whose leaders have followed false gods, whose people perish. Let not the sins of men oppress and destroy forever the innocents with the guilty. By Thy forgiveness bring peace to the nations. We pray for those who have been called to serve their country. Keep them in Thy love.

And may Thy will be done, on earth, as it is in heaven. Amen.

PRAYER AT THE FUNERAL OF A NURSE

Clarence E. Showalter[5]

A trained nurse, widowed, fine grained personality, became afflicted with cancer and took her own life while visiting her son.

Eternal God from whom we come and who art ever awaiting our return, we confess our confusion and bewilderment before the many lights that dazzle and blind us throughout our earthly pilgrimage.

We thank Thee for the One who said, "I am the Light of the world. He that followeth me shall not walk in darkness but shall have the Light of life."

At times the radiance of His face is clouded by our doubts, our mortal pains and fears. It becomes easy to stumble and fall. We are grateful for the faith that underneath are the everlasting arms. Thou wilt comfort us as one whom his mother comforteth and we shall be comforted.

With full hearts we thank Thee for the power of one life which has brought so much of healing, relief, and renewal of life and health to so many others who rise up to call her blessed. We commit and commend her to Thy loving mercy as we must all be committed when our last hour shall come.

Deliver us from judging others without judging our own selfish living and our blindness to hidden suffering. Resensitize our souls that we may each live out our days with increased understanding and the conviction that we are our brother's keeper through Jesus Christ, our Lord. Amen.

A PRAYER OF THANKSGIVING

Frank Fitt[6]

Almighty God, our Father, who hast placed us in a world where truth and power and beauty can be found, we offer Thee our praise for all that which has helped us towards a deeper faith in Thee and a larger hold upon life as it can be lived.

For the saints, apostles, and martyrs from the ancient to our modern time.

For the many who, across the centuries, have been faithful in their witness to Thee.

For those in our own family and among our friends who made clear to us the meaning of the spiritual.

For the message of great artists, writers, poets, sculptors, and painters, to our souls.

For the revelations of Thyself in moments of reflection when the glories of nature overwhelmed us, the mountains and hills, the lakes and rivers and oceans, the woods and quiet meadows, of Thy creation.

For all those experiences, the good and the bad, the pleasurable and the painful, the joyous and the sorrowful, which enlarged our vision of Thy mercy and righteousness.

For the opportunities which have opened for us so many doors to a larger appreciation of Thee and Thy children of varied creed and color.

For the constant gift of guidance in selecting our daily tasks and of strength in completing them.

And, most of all, for Him who came amongst us long ago and has remained with us ever since as Savior and Friend, even our Lord Jesus Christ, in whose name we pray. Amen.

[3]Methodist minister, Millersburg, Pennsylvania.

[4]Minister, Evangelical Congregational Church, McKeesport, Pennsylvania.

[5]Minister, Austin Westminster Presbyterian Church, Chicago, Illinois.

[6]Minister, Grosse Pointe Memorial Church, Grosse Pointe Farms, Michigan.

Now Tower and Chapel Music on Tape or Records

For the first time the popular Morrison recordings are available either way.

CHIMES - ORGAN - CHIMES & VIBRAHARP

All the cherished and world famous sacred music appropriate for all occasions, and special seasonal religious observances, are now offered both on dual-track Morrisontape and on records.

Use with your present amplifying system.

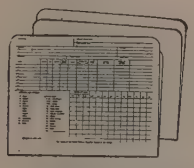
READ WHAT ONE PASTOR WROTE:

"May we compliment you on the fine recordings you produce. Our committee compared your records with those of other manufacture and unanimously chose Morrison recordings. Your records have such a high quality of tone and perfection of transcription that they received the complete approval of our members."

IDEALLY SUITED FOR USE WITH YOUR HOME PLAYER. Continuous Organ Music on Tape, also Chimes and Vibraharp, for Memorial Parks.

Choice Selection. Write for Complete List.

MORRISON RECORD LABORATORIES
BATAVIA 8, ILLINOIS



CHURCH MEMBERSHIP RECORD AND PERSONNEL FILE

FOR THE PASTOR WHO COUNSELS

New Efficiency in Church Record Systems

Send 15c (stamps) for Samples and Descriptive Matter

WILLIAM H. LEACH ASSOCIATES
P.O. Box 543, Edgewater Branch
Cleveland 7, Ohio

THE CHRISTIAN YEAR

By Edward T Horn, III

The modern Christian seeking a new meaning in liturgical worship will find it in this clear historical account of the church calendar—and how it developed. $3.75

At all book stores

MUHLENBERG PRESS
Philadelphia

Priming the Preacher's Pump

(From page 14)

know in Christ and through Christ would try to make his human children do wrong. But to face trial is, or may be, good for us. Planes must have test pilots. Souls too must be examined and subjected to strain. So a paraphrase commended by Dr. Hugh Martin in his little book on *The Lord's Prayer* (S.C.M. Press, London 1951, page 112) gives meaning and force to what our Lord said: "Do not allow us to be subjected to the ordeal of trial and suffering, but if we must face it give us strength to endure and remain faithful." Temptation is part of living. There is no sin in temptation itself. Was not Jesus tempted? "My son, if thou comest to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure. . ." (Ecclesiasticus 2:1-6.) Whether we think of temptation as testing or as evil's enticement, it need not cause disaster. Tribulation means threshing. Threshing separates wheat from chaff. A nation's fiercest testing or threshing may be glorious. Churchill said of his own nation in its darkest days, "This was their finest hour." Is it otherwise in spiritual warfare?

2. God wants us to see temptation for what it is, but not to be foolhardy in dealing with it. Therefore we need divine help. With such help our resistance movement is bound to win. Escape from the enemy and victory over him will be costly. Lent reminds us, as does every replica of Christ's cross, that it costs Christ his life. But Christ became the victor. "Lead us not into temptation, but deliver us from evil." To commit ourselves to our heavenly Father, to his cause in the world—"Thy kingdom come"; to make his will ours—is to be given positive power, and effective weapons for the battle against evil.

3. What are the weapons in the armory of Christ? (a) Decent self-respect. For Biblical illustration look at Nehemiah 6:11—"Should such a man as I run away?" Some things a man will not do, particularly if the man is "a man in Christ." (b) Tradition is a defensive weapon. Pericles appealed to his fellow-citizens to remember that they were Athenians, and rallied his own courage by the reminder that he too belonged to a great company. (c) Others—their confidence and love—keep a man strong in resistance to the worst. What if someone's heart is broken by my defection? What if my easy tolerance of racial hatred, of corporate dishonesty, of some social injustice, depresses and otherwise hurts others? (d) Most powerful of all weapons is Christ's presence. He is the invisible commander of all the forces of goodness and truth. "Lo, I am with you always." Never underrate the forces of Christ, nor his own power through the Holy Spirit.

HOLSTON FUND-RAISING GUIDANCE

Personal direction of church campaigns for buildings, debt retirement, enlarged budgets, increased service.

Well-tested procedures help fulfill expansion dreams.

Enduring benefits—Financially and spiritually.

A happy experience for pastors and congregations.

A modest cost both in honoraria and local expenses.

For information and references write:
Dr. T. L. Williams, Director
Post Office Box 407
Maryville, Tennessee

FOLDING CHAIRS
IN STEEL OR WOOD
Folding BANQUET TABLES
WRITE FOR CATALOG and LOW DIRECT PRICE LIST
J. P. REDINGTON & CO.
DEPT. 90 • SCRANTON 2, PENNA.

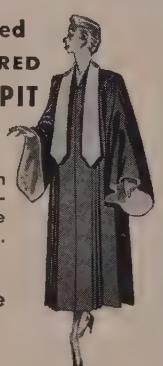
HUNDREDS OF IDEAS for BRONZE PLAQUES
FREE illustrated brochure shows hundreds of original ideas for reasonably priced solid bronze plaques.
Write for FREE Brochure A. Ask for Brochure B for cup, medal, trophy ideas.
INTERNATIONAL BRONZE TABLET CO., INC.
Dept. 6—150 West 22 St., New York 11
Please send us, without obligation, your free illustrated brochure A..... or B.....
Name .....
Address .....
City ..... State.....
CM 3/57

PALM for PALM SUNDAY
Order Early
PALM SUNDAY, APRIL 14
We Guarantee
Absolute Satisfaction

12	Heads	for	$ 4.00
25	"	"	7.10
50	"	"	11.75
75	"	"	16.75
100	"	"	19.00
200	"	"	36.00
300	"	"	51.00
500	"	"	80.00

Prices on Larger Quantities on Request
F.O.B. PHILADELPHIA
All Goods Lengths—36-48 inches
THE NIESSEN CO.
Established in 1895
We Are Pioneers in the Handling of Palm
256-70 So. 23rd Street Philadelphia 3, Pa.

Stained Glass Windows
By RUSSELL CHURCH STUDIOS
contemporary
Medieval
NATURALISTIC
Also importers of the finest European glass.
FREE CATALOG
RUSSELL CHURCH STUDIOS
Box 5237
WINSTON-SALEM, N. C.

Beautifully Styled
HARTLEY TAILORED
CHOIR and PULPIT
ROBES
You'll be proud to own Hartley tailored Robes—Fine Materials. Wide selection of styles. Pleasingly low prices.

Write or Phone For CATALOG
HARTLEY
RELIGIOUS VESTMENTS Div.
1811-H Church St. • Nashville, Tenn.

Childlike it may be, but mature men and women know the wisdom of obeying the old gospel hymn:

Ask the Savior to help you,
Comfort, strengthen, and keep you;
He is willing to aid you;
He will carry you through.

II. On Palm Sunday (April 14th) it is appropriate to preach on the final phrases of the Lord's Prayer: "For thine is the kingdom and the power and the glory, forever. Amen." (Matthew 6:13.) Why not use as title the final words, *The Power and the Glory?*

True, some of the oldest manuscripts of the Gospel do not contain it, although the footnote in our R.S.V. states that some ancient manuscripts do have it. Whether it is original or not, long association, at least in Protestant churches, makes this doxology seem an integral part of the prayer. Our Roman brothers do not recite it. But early in the first Christian centuries it came into liturgical use. It may have been a sung response by the worshipers to their leader.

(1) This ascription proclaims that victory belongs to God and not to evil. On Palm Sunday and in Holy Week, and in every dark hour this truth needs to be broadcast. He must reign. The Lord God omnipotent reigneth. A victory has been won in advance. Death and evil have not the final word. "Art thou a king then?" asked the Roman governor, Pilate. One crowned with thorns, scourged, spat upon, rejected, and crucified between two common criminals did not look regal. But of his kingdom there shall be no end. For God was in Christ, God is in Christ. And of this strange king of love we may say what David did (I Chronicles 29:11.): "Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: . . . thine is the kingdom, O Lord, and thou art exalted as head above all." See also Psalm 145:11, 12. Like a seal to the prayer is the word "forever," literally "for the ages." In this word we may well have a protest against the heresy that there is no future world. As the late Professor Ernest F. Scott wrote "The God whom we worship now will be sovereign in all ages and all worlds." Could you not find in the Palm Sunday story insights to support this faith? Certainly the eyes of Christian faith look through and beyond Christ's defeats and trial in his last week before death to Easter morning and the community of the resurrection which is the Church.

(2) This must be the Church's response to God's action and design for his children. In the early Church this ascription was added, perhaps as early as the second century. The time was one of darkness for the young Church. But this grand affirmation reflected their undaunted faith, even when it was hard to pray with assurance, "Thy kingdom come, thy will be done on earth as it is in heaven." They

DIRECT PRICES & QUOTATIONS
Monroe TRUCKS
FOR FOLDING TABLES and FOLDING CHAIRS
Use trucks to move or store Folding Tables and Chairs and SAVE.

TS-8 TRUCK
QUALITY FEATURES
1. All steel electrically welded Chassis
2. Four heavy duty swivel casters
3. Easily moved *any* direction

TSC-6 TRUCK
4. Easily loaded by *one* man
Also available in custom built sizes for unusual storage problems.
Write for complete catalog with special prices and discounts.
BUY DIRECT and SAVE
THE Monroe COMPANY
607 CHURCH STREET COLFAX, IOWA

Would you like to know more about
CHURCH MEMORIALS?
Write to
Our new illustrated catalog will tell you the full story.
studios of
GEORGE L. PAYNE
15 PRINCE ST. PATERSON 10 N. J.

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, Van Bergen bells from Holland
Check above items in which you are interested and write for FREE catalog
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

SELL SUNFLOWER DISH CLOTHS . . .

MAKE MONEY

FOR YOUR TREASURY

Easy to sell! Splendid profits! Over 200,000 sold in 1955 by Sunday School members, Ladies' Aids, Young People's Groups!

Earn money for your treasury . . . make friends for your organization

SANGAMON MILLS

COHOES, NEW YORK

In the March

PULPIT DIGEST

The professional journal of the Protestant ministry

- **Living Beyond Your Spiritual Income** by **Harold Blake Walker**—one of four Lenten sermons.
- **Communion Symbolism**—an article on the revival by many churches of the historic form for the vessels of the Lord's Supper.

Plus

The condensation of a new book of outstanding professional interest to ministers. The March selection is **The Prayers of Kierkegaard** which includes a new and illuminating interpretation of his life and thought by Perry D. LeFevre.

Subscriptions accepted from ministers and seminary students ONLY.

ONE YEAR, $5.00—THREE YEARS, $10.00

PULPIT DIGEST

Great Neck, New York

Free! 1957 Choir Robe Catalog

Our new 1957 robe catalog is just off the press — and it's filled with large photographs of distinctive choir robes by Peterson. There are many, many styles to choose from — over 28 different accessories — robes for youngsters and a selection for the director.

We will send you this catalog complete with fabric previewers so that you can easily visualize your robes. No obligation. If you're even thinking about buying new choir robes this year, it will pay you to send for the new Peterson catalog **O-1** immediately. Write to **Thomas A. Peterson, Robes, 501 East 33rd Street, Kansas City 9, Missouri.**

CONFIRMATION ROBES

kept saying it, and kept working in the confidence: "Thine is the kingdom, and the power, and the glory . . ."

Such a faith demands our response. Will the future be God's or the devil's? The devil had a plausible case for claiming that the kingdom, power, and glory belonged to him. (Luke 4:5, 6.) But the Lord is king for ever and ever. (Psalm 10:16.) We have seen the kingdom come and see it coming in Christ. As G. F. Bradby knew:

The kingdoms of the earth go by
In purple and in gold;
They rise, they triumph and they die,
And all their tale is told.

One kingdom only is divine,
One banner triumphs still;
Its king a servant, and its sign
A gibbet on a hill.

III. *Through the Iron Curtain.* For the Christian, Easter is the tremendous affirmation that death's iron certain has been forever shattered by life. As one has said, death guards its secrets well. This very secretiveness of death frightens and dismays many persons. At least the complete lack of trustworthy communication from travelers to "that undiscovered country" fills many with doubt. Notwithstanding many cogent arguments by philosophers for personal survival of physical death, there is no conclusive assurance apart from Christ's revelation of God's love and his own resurrection from the dead. But we have Christ's assurance, both verbal and actual. As the apostle Paul declared in his letter to the Corinthian colony of Christians: "Christ died . . . he was buried . . . he was raised on the third day . . . he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep." (I Corinthians 15:3-6.) Thus the Church affirms. Moreover the Church could cite an innumerable company of other witnesses of Christ's resurrection. These latter witnesses may not have seen Christ with their physical eyes; but they have seen him with faith's vision. He has made himself known to them in the breaking of bread, in the taking of the cup of fellowship, in their championship of his cause, in their service of his kingdom.

What of us on the anniversary of his resurrection? Do we have the certitude of Paul and the early Church? He breaks through the iron curtain of our doubt and unbelief if we can say with Paul: "Last of all he appeared also to me." (I Corinthians 15:8.)

In this word we have a glorious Easter sermon and text.

(1) This is the one resurrection appearance which can really affect life. The other appearances are important; this personal encounter is decisive. It is only when the Lord appears to me, to you, that the resurrection becomes a reality for us. Only this personal revelation enabled Paul to

GET. . traditional

CHURCH-LIKE windows

See how easily any novice can change plain glass into leaded, or stained-glass effects, with versatile LITHOPHANE . . . *inexpensively.* Used by churches everywhere, in symbols of faith, comfort & inspiration. It serves adequately.

Send for FREE samples etc.

Send window diagram for Free layout

ISINGLASS VALANCE CO. (Dep't. CM-3)
5206 Tilden Ave. B'klyn. 3, N.Y.

Comfort **invites reverence**

and International church seating is proving its worth in more and and more churches every day. Ask today for full information

International SEAT DIVISION OF
UNION CITY BODY CO., INC.
Union City, Indiana

Church Supplies
In Solid Bronze, Brass, Wood

Lecterns, Candlesticks, Candelabra, Electrified Floor Candelabra, Missal Stands, Communion Supplies, Chalices, Ciborias', Altars and Chancel Furniture

* *

We Furnish Everything for the Church

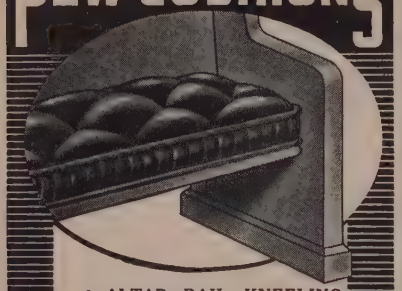
* *

FREE CATALOG ON REQUEST

Michigan Church Supply Co.
Desk CM Saginaw, Mich.

When writing for our free catalog, please send us the name and address of your church for our permanent mailing list.

PEW CUSHIONS



- ALTAR RAIL KNEELING CUSHIONS
- PEW KNEELING CUSHIONS
- KNEELING HASSOCKS

Write for complete information.

J. P. REDINGTON & COMPANY

DEPT. 700 • SCRANTON 2, PENNA.

SINCE 1889

LEADING DESIGNERS and CRAFTSMEN of

STAINED GLASS

CHURCH FURNISHINGS
BRONZE TABLETS

* * *

THE PAYNE-SPIERS STUDIOS

48-54 EAST 13th ST. • PATERSON 4, N. J.

Paul A. Willis for the Finest

GOWNS

Pulpit, Choir, Confirmation

SALE or RENT

DETROIT 1437 Randolph • OMAHA 802 Horney • DALLAS Merchandise Mart

speak of "the power of his resurrection." Not argument nor the impressive evidence furnished by others, but a great love had taken possession of his life.

(2) A great love from a living Lord and friend can change everything for us. Recall the story of Silas Marner, how he was transformed by the love of a little child. Look up one of Elizabeth Browning's *Sonnets from the Portuguese* where she speaks of how the face of all the world was changed for her by Robert's love. (The filmed version of *The Barretts of Wimpole Street* will make this love affair vivid to many.) To Paul the love of Christ was a soul-shaking experience. Think how life moved into depths and breadth and height undreamed of when a similar love grasped Francis of Assisi, Mary Slessor, Albert Schweitzer, or Kagawa. It is when you and I can not only say "He is risen," but, "He appeared to me," that something happens.

(3) How can the Easter fact and the love of Christ become a living power in our lives? It will not come by mystic vision. Nor will we have it because we acknowledge ourselves to be Christian. A spiritual leader of our time suggests that the iron curtain will be breached by God in Christ if we meet certain practical demands. (a) We must place ourselves in the way of receiving. We must live as if he is alive. This means that in our relationships with others, in business deals, in everyday actions we act as if he is present and that we wish to choose as he would wish. (b) If he is alive and near in the world of spirit, he is near enough to communicate with. This means rediscovering the meaning of prayer. We must take time to establish contact with his living spirit. Regular times for tuning in by prayer and meditation; at least a weekly appointment in the place where with "two or three" he will keep his promise to be present. These are simple, practical demands to be met. But to meet them would lead us into an ever deepening experience of his presence and power. Not by any emotional rock and roll but by consequences in life we would be able to say, "Last of all he appeared also to me."

An inspiring meditation worth reading as you prepare your Easter sermon appeared in the magazine *Interpretation,* July 1956 (3401 Brook Road, Richmond 27, Virginia, $1.00 a copy). It is entitled "The Splendour Glorious" and is written by Dr. Iain Wilson, of Franklin Street Presbyterian Church, Baltimore. Text is Luke 24:39— ". . . it is I myself . . ."

IV. *What the Resurrection Has Done for the World.* Text: I Peter 1:3-4— "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you. . ."

First Sunday after Easter need not be low Sunday except in the liturgical calendar! It should be high in inspiration. Why not continue preaching the good news of Christ's victory? The above text sets the key and sounds the note of jubilant conviction. Why not ask what is the "living hope" to which we have been "born anew"? What has Christ's resurrection done for the world? What has it meant for Jesus himself? What may it mean to us?

(1) It shows us that even when truth and goodness stand alone, the spiritual is stronger than all the physical force arrayed against it. Had Jesus perished after his crucifixion we would never know that evil can be defeated. Use Bernard Shaw's *Saint Joan* as illustration, particularly her speech to her tormentors beginning, "Do not think you can frighten me by telling me that I am alone. France is alone; and God is alone. . ." Who would you rather stand with, Joan or the men who burned her? Paul or Nero? With Jesus or with the religious authorities and government officials who condemned him? Here Lowell's familiar and great lines are relevant, "Once to every man and nation comes the moment to decide." Want to be on the winning side? Be on the right side. What is the right side? Christ's.

(2) Love is more powerful than hate. Without the resurrection would we have known that love never faileth, not ultimately? Hatred creates hatred; force arouses force. Anger provokes anger. Look at human history. Look at the Middle East series of crises. But when you refuse to hate something new enters any situation.

> Thy foes might hate, despise, revile,
> The friends unfaithful prove:
> Unwearied in forgiveness still,
> Thy heart could only love.
>
> —Edward Denny

(3) Christ's resurrection teaches one further truth: life is stronger than death when life is committed into the keeping and service of life's author and redeemer. John 14:19 is true not only in a funeral chapel. Every vital human need responds to it.

What may the resurrection have meant for Jesus? Surely it meant liberation into life eternal, unlimited. Now he may operate everywhere. The resurrection vindicated every claim he made. He must have been all that he said that he was; his teaching must have been true, for the universe responded to his claims, to his trust and love. Easter was the cosmic response and approval. What does the resurrection mean for us now that another Easter festival is over, and the anthems' triumphant strains recede in memory? It means that: (a) We need never walk alone, through any valley of shadow, on every height of danger, for the divine contemporary is with us. (b) We may be on the one team which must ultimately win against the

Classified for Sale and Exchange

Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of $8.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No Agency Commission payable on classified ads.

Forms close 5th of month preceding

Address Classified Department

CHURCH MANAGEMENT, INC.

1900 Euclid Avenue **Cleveland 15, Ohio**

SIX WEEKS TITHING CAMPAIGN

100 page loose-leaf book, sermons, outlines, plans, posters for a complete stewardship program by Dr. Basil Miller. Satisfaction guaranteed. Price $1.00.

CHANDLER PUBLICATIONS

Dept. CM

715-A N. Ervay **Dallas, Texas**

WANTED

Experienced Director of Christian Education. Good staff, good salary—church membership of 1700. Well organized church school. Write:

FIRST PRESBYTERIAN CHURCH

6021 Hohman Avenue, **Hammond, Indiana**

OF INTEREST TO THE CHURCH WHO HAS A PIPE ORGAN

Regardless of age, a pipe organ invariably has valuable material which can be used to the church's advantage when placed in competent hands. May we help you?

THE GRATIAN ORGAN BUILDERS

Pipe Organ Builders since 1858

Decatur, Illinois

FOR SALE

NEW FOLD-O-MATIC FOLDING MACHINE, $127.20 (tax incl.) sent PREPAID on 10-day free trial; MASTER ADDRESSOR with supply kit for 500 names, $30.97; PRINT-O-MATIC Postcard stencil duplicator $18.95; PRINT-O-MATIC full-size duplicator $89.50; all shipped prepaid. Send for our new catalog, mentioning CHURCH MANAGEMENT.

DONALD F. ROSSIN CO., INC.

413-C South 4th St. **Minneapolis 15, Minn.**

TAPE RECORDERS

Tapes and accessories. Leading nationally advertised brands, for church or home use. Wholesale prices! Write for FREE catalogue.

CARSTONE COMPANY

215 E. 88 St. **New York City 28**

CLERGY TARTAN

All wool Clergy Tartan imported from Scotland available at $6.50 for the 54 inch yard; $5.00 for scarves; $2.50 for cufflinks or earrings. Postpaid. Tartans of Collegiate or Family significance available at the same prices. Check with order please.

CLERGY TARTANS

Clayton, New York

ORIGIN and DESTINY of the CHRISTIAN MINISTRY

BY REV. CHARLES P. McILVAINE

A Profound Book on a Subject of Interest to Every Theologian. Read the Book for Knowledge or as the Basis of a Sermon. Only $1.00 Postpaid. Mail order Today:

THEOLOGICAL PUBLISHING CO.

12616 Edmonton Avenue, **Cleveland 8, Ohio**

FOR SALE

AUSTIN ORGAN, 2 MANUALS, 13 STOPS.

WESTMINSTER PRESBYTERIAN CHURCH

WATERLOO, IOWA

forces of darkness, disease, superstition, and war. (c) We will go through death to larger life. When bedtime comes, one whom we have learned to love and trust will say, "See you in the morning! More adventures tomorrow!"

PARSON'S BOOK-OF-THE-MONTH

Do you ever wish that you had a little book which you could give or at least lend to a bereaved parishioner or friend? Several are available, including *Ye Shall Be Comforted* by William F. Rogers in the Westminster Pastoral Aid Books (Westminster Press, $1.50) and in the same series Russell L. Dicks and Thomas S. Kepler on *And Peace at the Last.* Recently there appeared in Scotland another, with a more logical thrust, *Where Grave Thy Victory?* by Edward T. Vernon. It was actually published in 1955 by The Saint Andrew Press, 121 George St., Edinburgh 2, Scotland at "seven and six" which at current exchange rates is not much more than one dollar, postage included. Dr. Vernon has written other books. In this book of 103 pages he has given us truly a manual of consolation. He tells us that his aim has been not only to give comfort to souls in distress but "to counter the doubts, the superstitions, and the misconceptions that are so apt to arise" in time of bereavement. His brief chapters are entitled The Last Enemy, When Bereavement Comes, Finding Comfort, The Death of the Young, The Guarded Secret, Eternal Life, and Communion with the Dead. He writes lucidly, luminously and with a robust Christian honesty and faith which should provide real strength to the perplexed mind not easily comforted by pious platitudes.

NOTABLE QUOTES

Our sermon is not the written notes nor the full manuscript; nor is preaching essentially what we say and do in the pulpit. The sermon is what takes place in the lives of our hearers, and the preaching is influencing human lives.

—Dr. Robert E. Keighton in *The Man Who Would Preach.* Abingdon Press, 1956.

* * *

They who are the surest of their religious foundations are the most readily able to be gay about it. . . . He who has confidence in himself can afford to laugh at himself. He who has confidence in his religious values can afford to be gay about them, because he is fundamentally happy within them.

—George Hedley in *The Superstitions of the Irreligious,* page 134. The Macmillan Company, 1951.

* * *

"Amen." It is enough to recall what Luther and the Heidelberg Catechism tell us about this. Luther affirms that it is a good thing to say "Amen"! In other words, it is a good thing to learn not to doubt when we pray, but to believe, because "Amen" means, "So be it." Prayer is not an undertaking left to chance, a trip into the blue. It must end as it has begun, with conviction: Yes, may it be so!

—Karl Barth in *Prayer,* page 78.

* * *

After emphasizing the need of medical science and research to be independent of any school of medicine, he (John D. Rockefeller, Jr. in letter to his father in 1904) continued: "Turning then to the treatment of disease at the Johns Hopkins Hospital, for myself I am inclined to feel about the various schools of medicine much as I do about the various denominations of religion. As it seems to me of increasingly less importance how a man is saved, whether through the Baptist or Methodist or Presbyterian, or any other church, so long as he is really and truly saved, so I believe in the long run it really

does not make so much difference to you and me or to the world at large how the sick are helped and restored to health, so long as they are restored and so long as the best means known to modern science of whatever school are employed to that end."

—*John D. Rockefeller, Jr. A Portrait,* by Raymond B. Fosdick, page 203. Harper & Brothers, 1956.

* * *

In the face of this mystery, we can overcome our ultimate loneliness only by a feeling that we are a part of the great design that controls the universe. We do this by transferring our love and faith to God, and thus achieving an inner security that transcends all human feelings—the "peace of God that passeth all understanding." In my experience, it is through this faith that we obtain our most powerful sense of love, of receiving love, and of being at one with all humanity.

—*Love or Perish,* by Smiley Blanton, M.D., page 209. Simon and Schuster, 1956.

JEST FOR THE PARSON

Hamish Macpherson and his two children entered a restaurant, ordered three plates and three glasses of water, produced sandwiches and began to eat. "Here," roared the manager, "what are you doing?" "And who are you?" asked the senior Macpherson. "I'm the manager." "Good," replied Hamish, "I was just going to send for you. Why isn't the orchestra playing?"

EUROPEAN TOUR FOR MINISTERS

An unusual opportunity for European travel at low cost for ministers and their wives is being sponsored this summer by the Shepherdess Travel Club. Leaving on August 7 and returning on August 30, the tour will visit seven countries, with the transatlantic crossing being made by plane.

Places included in the itinerary are cathedrals and universities of European cities, the headquarters of the World Council of Churches in Geneva and the catacombs in Rome.

The fare of $595 each includes transportation by plane from New York, by bus in Europe, tourist class hotel accommodations, breakfasts and dinners except in London and Paris, where only breakfast is provided. Native English-speaking guides and a professional courier are employed. Tips and taxes are also included in the fare.

The Shepherdess Travel Club is sponsored by **The Shepherdess,** a magazine exclusively for ministers' wives. For information write to Mrs. Ruth Cox Lantz, 1040 Springdale Road N.E., Atlanta 6, Georgia.

Advertisers' Index

Abingdon Press 59, 62, 63
Amburn's Church Accessories 39
American Seating Company 2
Anchor Post Products, Inc. 24
Architectural Bronze & Aluminum Corp. . .56
Ashtabula Sign Company 65
Augsburg Publishing House 57

Bentley & Simon, Inc. 66
Bernard-Smithline Co. 66
Bible Study Association 57
Bostitch, Inc. 65
Butler Manufacturing Co. 4

Califone Corporation 43
Camden Artcraft Co. 39
Church Envelope Co., Inc. 32
Clarin Manufacturing Co. .....Third Cover
Clark, W. L. Co., Inc. 32
Cotrell & Leonard, Inc. 56
Counsellors National, Inc. 27
Creative Promotional Service 56
Cuthbertson, J. Theodore, Inc. 41

Deagan, J. C., Inc. 29
Dettra Flag Co., Inc. 33
Dick, A. B. Company 17
Dolge, C. B. Company 38
Don, Edward & Co. 62
DuPont Ludox .....Second Cover

Endicott Church Furniture 23
Esser, T. C. Company 40

Family Films, Inc. 20
Franklin-Lee Company 40

Geerpres Wringer, Inc. 49
Gestetner Duplicator Corp. 53
Guth, Edwin F. Company 15

Hampden Specialty Products 36
Harper & Brothers 60
Hartley Religious Vestments Div. 68
Hillgreen, Lane & Co. 36
Howe Folding Furniture, Inc. 33

International Bronze Tablet Co., Inc. 67
International Seat Corp. 69
Ireland Needlecraft 65
Isinglass Valance Co. 69

Judson Press, The 44

Ketchum, Inc. 28

Lakeside Manufacturing Co., Inc. 54
Leach, William H. 55
Leach Associates, William H. 67
Leird Manufacturing Co. 42

Maas-Rowe Carillons 44
Manitowoc Church Furniture Co. 46
Maple Flooring Manufacturers Assn. 1
Michigan Church Supply Co. 69
Midwest Folding Products 66
Ministers Life & Casualty Union 35
Monroe Company, The 45, 68
Moore, E. R. Company 62
Morrison Record Laboratories 67
Muhlenberg Press 62, 67

National Church Furniture Co. 38
National Religious Press 21
Niessen Company 68
Novelty Lighting Corporation 54

Ossit Church Furniture Co. 57

Payne, George L. Studios 68
Payne-Spiers Studios 70
Peterson Cap & Gown Company 69
Petit & Fritsen 47
Philadelphia Carpet Co. 47
Presbyterian Ministers' Fund 31
Protestant Church-owned Publishers Assn. . 39
Pulpit Digest 69

Rastetter, Louis & Sons Co. 34
Rauland-Borg Corp. 53
Redington & Company 55, 62, 67, 70
Revell, Fleming H. Company 60
Rolscreen Company 49
Russell Church Studios 68

Sams, L. L. & Sons 37
Sangamon Mills 69
Schulmerich Carillons, Inc. 26
Shepherdess, The 64
Society for Visual Education, Inc. 25
Spalding Publishers 48, 55
Standard Publishing Foundation 43
Straus-Duparquet, Inc. 45
Stromberg-Carlson 48

Timber Structures, Inc. 13

U. S. Bronze Sign Company 46
Upper Room, The 64

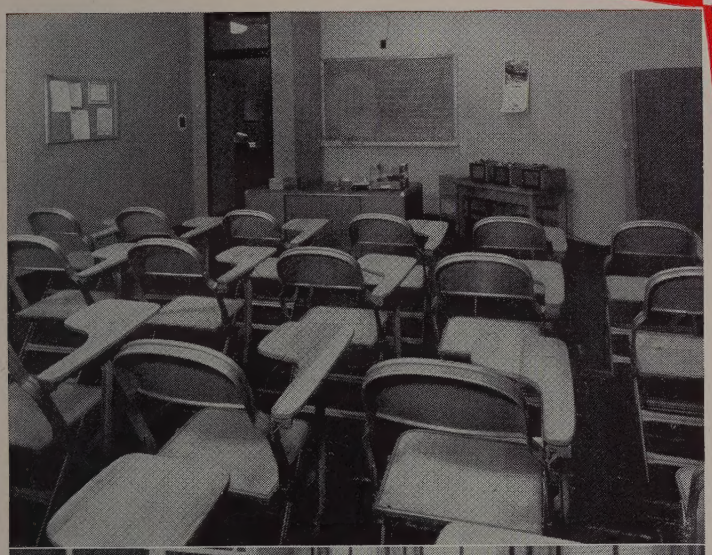
Verdin, I. T. Company 42
Victor Animatograph Corp. 41
Vogel-Peterson Company 30

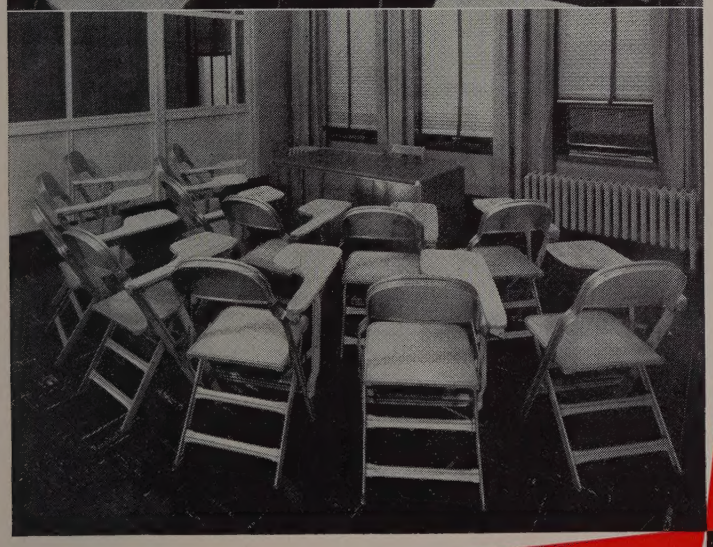
Ward, C. E. Company 64
Wasley Products, Inc. 53
Wells Organizations .....Fourth Cover
Westminster Press 22, 61
Whittemore Associates, Inc. 68
Williams, T. L. 67
Willsie, Paul A. Company 70
Winterich's 31

VERSATILITY +

a chair and a desk that folds to only 3"

CLARIN TABLET ARM FOLDING CHAIR





a complete class

CLARIN Tablet Arm Folding Chairs are ideal for classroom work as they provide a scientifically determined writing height coupled with sturdy, comfortable seating. Chairs are easily rearranged to provide for different types of classroom work or for expanded classes. When seating only is required, the ingenious tablet arm folds down alongside the chair completely out of the way.

an informal group

CLARIN Tablet Arm Folding Chairs provide the versatility that allow them to be arranged to suit the occasion. They may be grouped around a table, desk or another chair for informal groups or may easily be lined up along the walls for social functions. Getting in or out of the chair is extremely easy as the arm may be simply swung up for effortless exit or entry.

CLARIN MANUFACTURING CO.

The oldest and largest exclusive manufacturer of steel folding chairs...

FOLDS FLAT IN 3 STEPS FOR MINIMUM STORAGE

1. Tablet arm lifts to right, making it easy to get in or out of chair.
2. Tablet arm swings down permitting use as regular chair.
3. Chair folds in normal way and tablet arm swings over flat against seat. Folds to 3" thick.

TEN YEAR UNRIVALLED GUARANTEE!

The tangible sign of long-term economy is the guarantee date stamped in one leg of each Clarin chair. It is permanent assurance to all that you

SEND FOR COMPLETE INFORMATION

CLARIN MANUFACTURING COMPANY
Dept. 7 4640 W. Harrison St., Chicago 44

- ○ Please send complete literature.
- ○ Please have a representative call.

NAME_____

SCHOOL OR CHURCH_____

ADDRESS_____

CITY_____ STATE_____

WELLS ORGANIZATIONS CONCEPTS OF
CHURCH FUND-RAISING AND GENEROUS FAMILY GIVING

Church fund-raising can be fun. Most people greatly enjoy doing anything which they do well, working hard when success is possible, and learning how to overcome their chronic problems.

There is ample proof that there is a positive "joy of generous giving" and that there is a strong negative reaction that accompanies token-giving habits.

Extensive Wells research has indicated that families giving $1 or more per week for every $1,000 of their annual income can be considered as generous givers, while families giving less than $1 weekly for every $1,000 of annual income normally display the negative reactions of token givers.

This criteria for better-than-token giving starts at only half the tithe. The positive reactions of givers increase as family pledging exceeds the tithe ($2 a week for every $1,000 of annual income), and is even more evident in families which "double-tithe".

Families that have given themselves a fair chance to try out such generous habits of giving very seldom revert to a token giving level.

The "need of the giver to give generously" is greater than the need of the church to receive — which can be proved by the following example:

a. If a family were to increase its $1 a week giving habit to $5 a week, it would increase its church giving by more than $200 a year.

b. This additional $200 would not make or break any church program, but such a 500% increase in weekly giving would make a very great difference in the spiritual interests and activities of such a family, and would transform the act of giving from a burden to a joy.

Generous giving need not be considered as a financial burden to any church family as can be seen from the following example:

a. Take for instance a church family with a $5,000 annual income before taxes. By making better-than-token gifts of $5 per week, using numbered and dated weekly offering envelopes, it will be giving $250 annually. Subtract this giving from its net annual income and it will have $4,750 left over for taxes and family expenditures. However, such a generous habit of giving will help it spend the remaining $4,750 less foolishly or questionably. It has been proved that generous giving habits encourage better stewardship of all other family funds and, therefore, normally result in increased savings.

A generous weekly gift from a church family should be looked upon as a weekly act of worship by all members of the family. This can be accomplished best by:

a. First, signing a family pledge payable weekly for a generous dollar amount (not a percentage of income), and

b. Second, using numbered and dated weekly offering envelopes regularly and systematically.

Church fund-raising is not a dollar problem. Instead it is an organizational and educational challenge, because the families of any organized church are financially able to provide ample funds for their church and all its work.

Organizationally:

a. All the financial appeals of a church should be coordinated in a business-like planned-giving program that can be understood and anticipated by all the church families.

b. A church canvass goal should be established at an amount which is representative of the spiritual needs of the church families to give generously, instead of being based only on the financial needs of the church. At first glance this might appear to indicate that a minimum financial goal is being suggested, while in fact a careful study of the giving potential of the church families will reveal that the strongest appeal and the largest possible goal will result from the use of this principle.

c. The lay leaders of the church must be given the authority to plan the fund-raising program because of the necessity for them to assume responsibility for the canvassing activities.

d. The pastor, as the spiritual leader, should work closely with the lay leaders because of the good influence which strong spiritual motivations can have on giving habits, and in turn because of the good effect which increased giving habits can have on token spiritual interests.

e. The canvass organization should be enlisted from the most influential and largest potential givers (inactive as well as active). This principle is based on the fact that "just as water does not run uphill" neither can smaller givers influence the larger potential givers to make really generous pledges.

No church should be surprised by the negative resisting forces which normally must be overcome during the canvass. In many churches these negatives can be recognized by:

a. Attitudes of complacency and lethargy.

b. The unwillingness of many church families to sacrifice some old comfortable habits and traditions which have encouraged token giving.

c. Instinctive desires to procrastinate and delay this type of positive program in the hope that it will be forgotten before it can be fully developed.

d. Some emotional outbursts when the token givers find that they cannot successfully delay the program.

e. Some organized opposition which may threaten to weaken the church (but instead will strengthen it).

f. Strong pocketbook protection instincts which make it easy to enlist the resistance of other token givers.

g. Special objections to any technique that will require the expenditure of any funds, even for additional sets of offering envelopes, church secretarial help, or church dinners.

h. An unusually strong negative reaction to any system which does not keep all giving completely secret.

Note: While it is agreed that it is better not to publish any lists of gifts because most gifts are too small, it must be recognized that "witnessing of generous pace-setting pledges" is a form of Christian witness which, from the beginning, has been a means of helping other people become better Christians.

i. Resistances which can be brought together under the single title of "the high pressure tactics of the token givers".

Note: It must be recognized that token givers are usually unhappy and negative because they are worshipping their money more than God, and are actually breaking the First Commandment.

In conclusion:

a. Every church needs to pay more attention to teaching their church families more generous habits of giving.

b. Every church should be willing to try these concepts and methods before coming to the conclusion that they will not work.

c. These plans and procedures have been the solution to many church financial and family spiritual problems — they are not easily installed — but the Christian way has never been the easy way.

d. Every church family should be willing to give a fair trial to a plan of generous giving before it decides on what is the best way of life.

e. No church canvass can be successful unless it is approached with an abundance of "faith, prayer and love," and the power of this love must be so strong that every one in the church continues to love all others for their weaknesses if not for their strengths.

Wells ORGANIZATIONS
Church Fund-Raising
222 N. Wells St. • CHICAGO 6, ILLINOIS
CENTRAL 6-0506